104th Year

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Vol. 105. No. 14

May, 1943

SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.

TWO musk rats were recently discovered with natural permanent wave very similar to that obtainable only in beauty parlours.

★

RECENT excavations in the Tigris Valley near Bagdad by Professor Henri Frankfort of the Oriental Institute uncovered glass dating from 2600 or 2700 B.C. Evidence was also found that iron from the earth was used before this time. The new date for the early use of iron is fifteen hundred years before the first iron dagger was sent as a present by a Hittite King to young Tutankhamen of Egypt.

★

SNOW fields of red and purple colour are found in Alaska. The colour is due to over fifty kinds of single-celled algae, one of the most primitive of living things. It has been found by Miss Erzebet Kol. The kind of algae depends on whether surrounding mountain slopes are acid or alkaline in nature. Since the dust dissolves slowly in the moisture on snow or ice this provides the minerals for the algae.

★

HUGH DAVIS has estimated that without the cotton gin thirty-seven million American citizens would be kept busy removing cotton seeds from cotton for three hundred days per year to supply cotton at the rate as used at present.

THE standard bearing-metal alloy contains 83.5 per cent. tin, but a new useable alloy has been discovered which contains only one per cent. tin.

★

PERSIMMON leaves have been found to give exceptionally high values in vitamin C content. The fresh leaves have about ten times as much vitamin C as the fruit.

★

MEN of good character and sober habits are better fighters than the "tough guys who are always breaking up the pubs," and stand better the strain of service on fighting ships, according to Rear-Admiral W. R. Patterson of the British Navy.

★

SAMUEL DE CHAMPLAIN, the early French explorer, made a voyage to Central America in 1599-1601, and in the journal which he kept is the idea of a Panama Canal.

★

IN an ordinary year the North Sea yields between three and four hundred thousand tons of herring, which means five to six billion separate fish.

★

ABOUT half a million small areas on the skin which are sensitive to touch and pressure are touched by fur when you stroke a cat.

The
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The Latter-Day Saints'

★ MILLENNIAL STAR ★

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GOSPEL SCHOLARSHIP —An Analogy

By Dr. JOHN WAHLQUIST,

of the Sunday School General Board.

DOES a Latter-day Saint have to be a scholar? Occasionally, the best approach to a difficult question is an analogy. Let us pose the same question in another realm. Does a good American have to be a scholar? What does Americanism involve? Obviously, a man can pay his taxes, obey the laws, respond to the draft, and bear arms in the defence of his country, without being much of a scholar. But, will these acts mean as much to him as they do to the man who knows the history of his country? Compare the illiterate man with the graduate of an American high school—who makes the better soldier? Which man is the better prepared to make a sacrifice or meet a crisis—the man who fights because he must or the man who defends the fundamental rights of man?

Personally, I would put my trust in the man who knows the story of the rights of man. The best soldier is the man who knows the great documents of American democracy: (1) the Sermon on the Mount (about 29 A.D.), wherein Jesus of Nazareth admonishes man to dedicate himself to the establishment of righteousness, mercy, and peace throughout the world; (2) the Magna Charta (1215), wrested from King John, which marked the passing of law by royal decree and the beginning of parliamentary legislation; (3) the Mayflower compact (1620), wherein the Pilgrims sought to establish in their new home the basic rights which they had failed to attain in England; (4) the Declaration of Rights (England, 1689), which contains the germs of most later laws on religious freedom, liberty of the Press, the independence of judges, and free elections; (5) the Declaration of Independence (1776), which includes the fundamental statement of inalienable rights, "life, liberty, and the pursuit of happiness," and the idea that "governments are instituted among men, deriving their just powers from the consent of the governed"; (6) the Constitution of the United States (1789), the deliberate creation of a

sovereign people, limiting and defining the powers of their government in order to make their liberties secure; (7) the American Bill of Rights (1789-91), guaranteeing religious freedom, freedom of speech, freedom of the press, trial by jury, and orderly processes of law; (8) President Wilson's Fourteen Points (1918), a milestone in the process of outlawing war and emphasising the right of men everywhere to live peacefully together; and, lastly (9), the Atlantic Charter (1941), a declaration by the representatives of two great democracies, setting forth the rights which all men throughout the world, not a limited few, should be able to enjoy and call their own.

The necessity of scholarship is recognised by the Army officials of the United States. As a matter of fact, the Federal government has rejected over a quarter of a million illiterates—interpreted to mean men who have not reached fourth or fifth grade scholastic requirements. The officers, most of whom are college or high school graduates, are sent to so-called "indoctrination" schools to give them greater insight into the Cause for which they are fighting.

And now the application of the same principle in the religious realm. It is true that a Latter-day Saint can pay his tithes and offerings, attend meetings, and perform his duties in a more or less perfunctory manner without being much of a scholar. But, he can not be a missionary, or a Sunday School teacher, or a member of a Stake Board, unless he is somewhat of a scholar. The training at the mission home, the Sunday School Ward Faculty meetings, and the Stake Board meetings are all for the purpose of enhancing the scholarship of Latter-day Saints who have been assigned special responsibilities.

It is inconceivable that a Latter-day Saint can have much influence, even among his own people, unless he attains to a reasonable degree of scholarship. He must have some familiarity with the Holy Scriptures and modern-day revelation—the Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. He must know considerable about the history of the Church and its leaders—the significance of the various epochs and the trials and tribulations of the godly. If he is going to understand the pronouncements of the present-day Church leaders, he must be able to "read between the lines"—to see the consistency between present declarations and past policies and to recognise the threads that hold the great organisation together.

However, we must not enthrone scholarship. It is simply a means to an end. After all, the final goal is the preparation of Mormons who meet the problems of the world as Saints. Nor is it in the sense in which we are using the term, entirely a matter of the head. No doubt, many of our advanced students have found it easier to study non-Mormon literature than Mormon literature. Actually, there is a great field for Latter-day Saint scholarship, without involving so-called "sectarian" teachings. We need scholars in our Church schools and seminaries, who are, above all else, true to Latter-day Saints' ideals. Just as the heart of the American soldier must be filled with an appreciation of the American heritage, so must the true Latter-day Saint be emotionally responsive to the welfare of his people. At the same time, both must recognise the Fatherhood of God and the Brotherhood of Mankind, and both must strive for the realisation of more of the Kingdom of God here on earth.

★

GIVE me the liberty to know, to think, to believe, and to utter freely, according to conscience, above all other liberties.

—Milton.

THE SIGNS OF THE TIMES

By Joseph Fielding Smith

Condensed from "Deseret News"

Editor's Note: Recently Elder Joseph Fielding Smith, of the Council of the Twelve, delivered a series of lectures on "The Signs of the Times" under the sponsorship of the Lyon House Social Center in Salt Lake City. So thorough and so timely is this discussion that we desire to present it to "Millennial Star" readers.

Our very narrow limits of space preclude the presentation of the lectures in full detail; but we shall adapt the material as best we can to space available. Following is adaptation of second lecture; others will follow in later issues.

Part 2.

RECENTLY we endeavoured to show that the Lord knew the end from the beginning and that He had revealed to His prophets from the very beginning the history of this earth, and I read from the Scriptures to show that such a record had been kept and was hidden and the Lord would not let us have it until we can reach that condition of faith that we will be willing to accept the things that He has recorded. Until we can get out of our hearts those things that harden our hearts and make us sceptical and prevent us from believing the simple truths as the Lord has revealed them we need not look for those great hidden revelations to come.

I think that what I am now going to say will have a bearing upon the signs of the times. I intend to treat the subject of The Restoration of All Things.

We very often hear our preachers say and we read it in the revelations—that this is a day of restoration. Now, let's find out just what that means. What is to be restored? What has been taken away? What is it that existed in the beginning that has been changed?

When the Saviour was on the mount of transfiguration certain things were revealed to Peter, James and John which set them to thinking. They got a vision on that mountain of transfiguration of things as they were going to be when the earth is brought back to its primitive condition. The Lord has revealed the following:

"He that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come;

"When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fullness ye have not yet received."—D. & C. 63:20-21.

This transfiguration is the same spoken of in our tenth Article of Faith and has reference to the restoration of the earth to its previous condition in the beginning when Adam was in the Garden of Eden, and not to the final change that shall come to the earth when it is celestialized.

These disciples began to question the Lord about the restoration and wanted to know when it would be, for they were a little puzzled. He said to them that Elias must come first and restore all things, and then He said Elias had already come and the people would not receive him, having reference to John; but when John came in the Dispensation of the Meridian of Time he did not come to restore all things. He came as an Elias to

prepare the way before the ministry of our Lord, but the Saviour taught His disciples that there must come a restoration of all things and that prophets would have to be sent to bestow the keys of that restoration in the last days.

Now, we will refer to some of these prophecies and these statements in regard to the restoration a little later, but first let us see if we can find out what changes have taken place and what there is to be restored.

We read in the Bible that when the Lord had completed the building of this earth He pronounced all things good. "And I, God, saw everything that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day."

I said in the beginning of the first talk that I base everything I say upon these Scriptures, that the Standard Works of the Church are the measuring rods the Lord has given us by which we are to measure every doctrine, every theory and teaching, and if there is anything that does not conform to that which is given to us in the revelations, we do not have to accept it. Whether I say it or anyone else says it, whether it comes through the philosophy of men, or whenever a statement is made, that is in conflict with what the Lord has revealed, you should know what course to take. So far as I am concerned, I will just put it aside. And I don't care how many men may believe it. I don't care how much backing it has in the world of so-called science or philosophy. If it does not harmonise with what the Lord has revealed, to me it is not worth anything.

Now, the Lord says when He had finished these works He pronounced them "very good." All right. If everything was very good—and can you imagine the Lord creating anything that was not good?—what in the world are you going to do with these theories of men that place this world for millions of years in a condition of trouble, of death, of change, of strife; what are you going to do about it? I ask you that question.

Let us find out what the conditions were as the Lord reveals them. In the book of Abraham we read: "And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so as they ordered."

As I said in the first talk, all the water was brought together in one place. That means the land was in one place, does it not, and you did not have a variety of islands and continents? Now, if that is true, then we ought to be able to show from the Scriptures that the condition which prevailed in the beginning will be restored, or else it is not a restoration of all things, and then what I am saying to you would not be true. As we go along we will see if we can prove these things.

In the Historian's office we have a volume of several hundred pages written by Dr. Reginald A. Daly, Professor of Geology of Harvard University in 1926, and the title of it is "Our Mobile Earth." In that volume he proves, or attempts to prove, that at one time all the land surface was together, and the water was all together. That's just what the Scriptures say. But, of course, being a geologist, and wise man, he puts that condition way back millions of years ago when all of this took place.

I have here a clipping from "Believe It Or Not" by Ripley which I cut out of the paper January 15, 1941; it is too small for you to see, but I will gladly pass it around. In this Ripley shows that you could take all the land surface of the earth, if you had the power to do so, and fix it like a jigsaw puzzle all together again. You hang a map up on the wall and take a look at it; and if you have one you don't care much about, take your scissors and clip out along the coast of Africa and

Europe and along the coast of South America and North America and see if you can not fit them together.

In the restoration of all things this is going to be accomplished. I am not saying it because I have imagined such a thing, because I have looked at a map. I am saying it because the Lord Himself has said it. If you are willing for me to depart from the standard works of the Church and present to you some of the sayings that have been made by some of the leaders of the Church, I would like to read one or two things to you; at least, to show that I am not so far off the track. I have got good company, anyhow. When I have got the Prophet Joseph Smith and Brigham Young and Parley P. Pratt and Orson Pratt and John Taylor and others all on my side, I think I have got some pretty good company, and I would rather have that company than this uncertain company that has an idea that things began way back millions, no billions of years ago in the sea and have developed to what they are now. Here's a statement from President Brigham Young.

"Who placed the dark stain of sin upon this fair creation?"

Now, before I read any more, do you get a thought there, that we had a fair creation before the blot of sin was placed upon it? That was in his mind, was it not?

"Who placed the dark stain of sin upon this fair creation? Man. Who but man shall remove the foul blot, and restore all things to their primeval purity and innocence?"

What did he mean by "primeval purity"? Did not he have reference to what I have said to you, what the Lord said, that everything was good? Now to continue the quotation:

"But can he do it independent of heavenly aid? He cannot. To aid him in this work, heavenly grace is here. Heavenly wisdom, power and help are here, and God's laws and ordinances are here. The angels of just men made perfect are here. Jesus Christ, our great High Priest, with prophets, apostles, and saints, ancient and modern, are here to help man in the great work of sanctifying himself and the earth for final glorification in his paradisiacal state. All of this will be accomplished through the laws of the Holy Priesthood. Some may regret that our first parents sinned. This is nonsense. If we had been there, and they had not sinned, we should have sinned. I will not blame Adam or Eve. Why? Because it was necessary that sin should enter into the world. No man could ever understand the principle of exaltation without its opposite. No one could ever receive an exaltation without being acquainted with its opposite. How did Adam and Eve sin? Did they come out in direct opposition to God and to His government? No! But they transgressed the command of the Lord, and through that transgression sin came into the world."

Mark that; "Sin came into the world." That does not quite harmonize with the philosophy of the world, does it? Because according to the philosophy of the world that we get in our schools, sin was always here; that is, what we call sin was always here. They do not call it sin. But let me finish reading what President Young said:

"The Lord knew they would do this, and He had designed that they should. Then came the curse upon the fruit, upon the vegetables, and upon our mother earth, and it came upon the creeping things, upon the grain in the field, the fish in the sea, and upon all things pertaining to this earth, through man's transgression."—Discourses 157-8. . . .

I am going to quote from Parley P. Pratt, but I am not going to take it from Parley P. Pratt's writings for this good reason. I am going to quote what Parley P. Pratt said from a little work prepared by John Taylor, called "The Government of God," and when he was writing it he said Parley P. Pratt stated this so much better than he could, so he just took what Parley P. Pratt said

and put it in the body of his book. So this is a testimony from both of them.

"Now, restoration signifies a bringing back, and must refer to something which existed before, for if it did not exist before, it could not be restored. . . ."

"First, then, we shall take a view of the earth as to its surface, location, situation, and productions. When God had created the heavens and the earth and separated the light from the darkness, His next great commandment was to the water."—Gen. 1:9.

"'And God said, Let the waters under the heaven be gathered together *unto one place*, and let the dry land appear; and it was so.' From this we learn a marvellous fact, which very few here ever realised in this benighted age. We learn that the waters which are now divided into oceans, seas, and lakes, were then all gathered together into one vast ocean; and consequently that the land which is now torn asunder and divided into continents and islands almost innumerable, was then *one* vast continent or body, not separated as it is now.

"Second, we hear the Lord pronounced the earth as well as everything else very good. From this we learn that there were neither deserts, barren places, stagnant swamps, rough broken hills, nor vast mountains covered with eternal snows; and no part of it was located in the frigid zones so as to render its climate dreary and unproductive, subject to eternal frost or everlasting chains of ice . . . but the whole earth was probably one vast plain or interspersed with gently rising hills and sloping vales, well calculated for cultivation.

"First man fell from his standing before God by giving heed to temptation, *and this fall affected the whole creation as well as man*, and caused various changes to take place. He was banished from the presence of his Creator and the veil was drawn between them, and he was driven from the Garden of Eden, to till the earth, which was then cursed for man's sake, and should begin to bring forth thorns and thistles; with the sweat of his face should earn his bread, and in sorrow eat of it all the days of his life and finally return to dust."

I have much more here, some very fine things said by some of the other brethren, but this answers my point. Let us contrast these with what some wise men of the world have had to say. . . .

This from Dr. E. W. MacBride at the Oxford Conference of Modern Churchmen:

"If mankind have been slowly developing out of ape-like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors: there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which gave rise to the Jews."—"The Modern Churchman," September, 1924, p. 242. . . .

So you see, according to the teachings of these men—and this is the teaching the world is giving you—Adam did not transgress a law and bring sin into the world, as the Scriptures say he did. Now, let me quote a saying from John Wesley. He just hits this thing squarely on the nose.

"The fall of man is of the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so reasonable an appellation as that of a cunningly devised fable."—"Wesley's Works," Volume 1, page 76. Then he said, "All who deny this, call it original sin or by any other title. are but heathens still, in the fundamental points which differentiate heathenism from Christianity."

Good for John Wesley. . . .

Let's go to the Scriptures. I would like to call your attention to this passage because it was quoted to the Prophet Joseph Smith by Moroni. When Peter was talking to

the Jews, he said this: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21.

Now, Moroni quoted these verses to the Prophet Joseph Smith and said that time was about to be fulfilled, the restoration of all things, spoken of by Moses, repeated here by Peter to the Jews, and again by Moroni to the Prophet Joseph Smith.

Paul wrote to the Ephesian Saints:

"Having made known unto us the ministry of his will, according to his good pleasure which he had purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth even in him."

Now, these prophets of old understood this matter of the restoration, and here Paul points out very clearly that the time of the restoration was to be in the dispensation of the fulness of times, and the Prophet Joseph Smith was instructed by angels and by the Lord Himself as you find it written in Section 27 of the Doctrine and Covenants that the dispensation we are in is the dispensation of the fulness of times, in which all things are to be restored.

Let me refer you to the Tenth Article of Faith. We have accepted these Articles of Faith as doctrine. "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes, that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory."

Now, now is it going to be renewed if it is not going to be brought back to some condition which one time prevailed? The earth is to be renewed and is to receive its paradisiacal glory. Somebody may be thinking right now that the Prophet had reference to the celestialized earth when he wrote that article, for this earth is going to be celestialized, but that isn't what the Prophet had reference to in the Tenth Article of Faith. The earth, to be renewed, is to be restored to something that was, not to something which is yet to come which never was before. This earth never has been glorified as a celestial body. It is going to be restored to the condition which prevailed at the beginning, and it will not receive its resurrected and celestial body until after the millennium, but I call your attention to this statement which we have accepted as a revelation. This is in the Doctrine and Covenants.

"What are we to understand by the book which John saw, which was sealed on the back with seven seals?

"We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence."—D. & C. 77:6.

What is a temporal existence? And what was the earth before it became temporal?

I find a passage of Scripture in the book of Isaiah, in the 65th chapter, beginning with the 17th verse, I want to read to you.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." That is, the earth as it is now, this mundane earth covered all over its face with wickedness will not be remembered when this change comes. We will be glad to get rid of this condition,

(Continued on page 313)

The L.D.S. MOTHER

By

THELMA J. RYSER.

From the

"Improvement Era"

WHEN the Master was asked which was the greatest commandment in the law, he answered: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and the second is like unto it, thou shalt love thy neighbour as thyself." The home wherein the mother teaches and directs this great commandment comes near being a heaven on earth. Children and adults in this influence of love develop finer characters and resist temptations of the world.

Unity in the home is oneness of love and harmony in purpose. Mother is God's greatest ally on earth. She teaches respect for the authorities of the Church; she teaches that they are chosen by the Father, acting by authority of the holy Priesthood and their wisdom in directing affairs is inspired by God.

The L.D.S. mother influences her children against malicious judging. From this judgment most of the evils of the world have been done. The crucifixion of our Lord, the martyrdom of the Saints, characters torn down that leave a stigma forever, are just a few of these evils.

Prayer, a great essential to a successful life, is taught by the L.D.S. mother. She teaches her children to pray for wisdom and furthermore whatever talents they possess are to further God's glorious plan on earth. Anyone endowed with great talents should use them not for self-aggrandizement but for God's service because they are God-given, otherwise used they might fail. She teaches to pray for guidance. If Jesus who is divine had to depend on the Father, how much more in our finite wisdom do we have to pray for guidance. Humility is the evidence of greatness.

The L.D.S. mother teaches service to fellow man, country, and God. To be successful one must serve faithfully.

She teaches the word "duty" should be expunged from their vocabulary, and replaced with the word "privilege." It is not a duty to render service to our fellow man, to God, or to His Church, but a privilege. No one has rendered any service unselfishly without development and reward.

Mother knows that membership in the Church is not sufficient; this alone does not take away the power of evil. Not even heavenly manifestations make one immune from the power of evil, because man has his free agency. She teaches to keep in the right environment, bank-up continuously every force we have against evil. Men of the supposedly intelligentsia have made the bold statement, "There is no need of God today; man is self-sustaining." But Mother knows that the great balancer of life is religion and serving God, and she knows when the great balancer of life is missing that a person or a nation perishes.

The L.D.S. mother brings into the home and imbues her loved ones with the great qualities of art, harmony, balance, rhythm, colour, and purpose of life.

On Mothers' Day we express our gratitude.

FATHERS

By Clarissa A. Beesley

Condensed from Relief Society Magazine

GIOVANNI PAPINI, in his *Life of Christ*, described the affection of a father for his son thus:

> "The father does for his son what he would do for no one else. His son is his creation, flesh of his flesh and of his bone, grown up by his side day by day, a completion and a complement of his own being. The old man lives again in the young man. The past sees itself in the future. He who has lived sacrifices himself for him who is to live. The father lives in the son, and feels himself exalted. . . . He has seen him grow up at hs feet, he has warmed his cold hands between his own, he has heard his first words, eternal miracle ever new! He has seen his first wavering footsteps on the floor of his house. Little by little he has seen a soul shine out in that body created by him, a new human soul, unique treasure beyond price!"

We thank Papini for these words; for helping us to penetrate however dimly, a father's heart, and to understand, however imperfectly, the hidden springs of his emotions.

And not alone upon his son, but upon the girl child also is lavished a father's devotion with an added tenderness beyond expression. She is the light of his eye, the constant joy of his heart. In her he sees maturing the flowers of feminine grace and charm which had delighted him in both his mother and his wife.

There is scarcely anything more heart warming to witness the pride with which the father glows each time a new spirit comes into his home. He has suffered the mental pangs, if not the physical, necessary to the giving of life to a new individual. His anxiety for both woman and child has been great. But after the pain and travail are past, both father and mother rejoice with deep gratitude. Into the home of every righteous couple is heard again the song of the angels:

> "Unto us a child is born, unto us a son is given."

Fortunate is the child whose father knows how to play and who leads him by the hand through the smiling days of innocence and through youth's tempestuous journey. Fortunate are both father and child who grow up in close companionship. To exchange confidences and to pray together under the stars is a sacred experience.

> "I must go out to the hills again
> To the lone hills standing by,
> And all I ask is a few friends
> And my own boy standing by."

Often in our blindness, especially in our youth, we take fathers too much for granted, but we know deep down in our hearts that whatever happens "Dad" will in some way help us out.

He is keenly sensitive to words of appreciation and acts of consideration shown him, which cost so little to express.

Great fathers we have known, fathers who have set before their sons and daughters mighty examples of faith and nobility, who have showered such a wealth of affection upon them that forever after its warmth and glow have remained with them. Such a father was President Joseph F. Smith. His children received his tender solicitation and love. He never met them in the home or on the street, while they were young and after they had grown to manhood and womanhood, without saluting them with a kiss. He surrounded them with the gospel atmosphere; he taught them with all his power and by his own

shining example to love the Lord and keep His commandments. In the last moments of his life he declared that his children were his greatest treasures.

Though the years have multiplied and we may have travelled far in life's accomplishments, yet we yearn for parental sympathy and counsel, and we are blessed indeed if it is still within our reach. Not only the prodigal, but each one of us, may fully sense the significance of the words of confidence and hope, "I will arise and go to my father."

Amy Brown Lyman Honoured

By Marcia K. Howells,

Counsellor, General Presidency of Relief Society.

From the Relief Society Magazine

A NEW and great honour has been accorded our beloved President, Amy Brown Lyman. She was selected in January, 1943, by the Salt Lake City Council of Women to fill a niche in its Hall of Fame. Only three times in the past ten years has this distinguished group chosen a few of their number "whom they delight to honour." They have selected women from the leaders of the community because of outstanding devotion to public welfare and civic betterment.

It is interesting that the Salt Lake City Council should honour Amy Brown Lyman at this time, when she is General President of The Relief Society, an organisation with a century of rich experience as a background and characterised by devoted service to humanity. As President of the Relief Society, Sister Lyman is giving inspirational guidance to one hundred and fifteen thousand women.

In addition to her Church activities, President Lyman is recognised as an authority on Social Welfare Work. She is listed in *Who's Who in America*, *American Women*, *Women of the West*, and *Principal Women of America*.

Standards by which women are selected by the Council of Women for its Hall of Fame are: Outstanding and unselfish service to the community during a great part of life; notable civic service and betterment; outstanding personality. Before the seven women were chosen, important facts were carefully considered, such as heritage, background, birth, education, civic and business affiliation, patriotic service and inspirational activities.

Also elected to the Hall of Fame is Mrs. Lula Greene Richards, ninety-four years of age in April of this year. She was first Editor of the "Women's Exponent," the forerunner of the "Relief Society Magazine." Mrs. Richards is still active in the literary field.

We congratulate them for their fine achievement.

ALL THAT GLITTERS

By Norma Wrathall

1st Prize Story

from Relief Society Magazine

"WANTED: At once. Women between ages 18 and 40 to work in war plant cafeteria. Wages $80 per month. Transportation and one meal furnished. Apply at . . ."

The newspaper slid from Emily Merrill's hand. "Wanted . . . $80 per month. . . ." Her eyes sought out the worn linoleum, the scuffed chairs, the kitchen curtains, which in spite of frequent laundering refused to stay crisp. She looked down at her thin red hands, idle for once in her lap. How long had it been since she had had money to buy anything she really wanted? Somehow it had taken all they could scrape from the farm to meet expenses and make payments on the mortgage. She sighed. Of course, Jack was working at the plant himself, but he said that every cent they didn't have to use on absolute necessities must go on the debt; now was his chance to "get out from under," as he put it. Well, all the more reason she should earn a little. She folded the ad. page and put it carefully in the cupboard drawer. Why, it was wonderful, that's what it was; it was her golden opportunity. She hummed a tune as she prepared the evening meal.

By the time the family was assembled around the supper table, a definite plan had taken form in her mind, but she waited until Jack had finished eating before she said anything. "Never try to convince a man whose stomach is empty," her grandmother had always said. Besides, Jack always read the paper at the meal table.

At last he finished his dessert and put down the paper. Emily drew a deep breath, pushed her hair back off her ears, and began.

"I don't like it," Jack pronounced emphatically, as she paused for another breath. "I don't want my wife running around in any workman's cafeteria, waiting on a lot of foreigners and . . ."

Emily was prepared for opposition, but before she could say anything more, sixteen-year-old Etta interrupted: "Don't be so old-fashioned, Dad. All the women are working nowadays. A woman's place isn't just in the home any more, you know."

He drew his brows together at her condescending tone. This red-headed daughter of his certainly needed her come-uppance for a change.

Emily rose hastily to pour oil on the troubled waters. How alike they were, ready to flare at the drop of a match, her sandy-haired husband with his threatening brows, and the girl with her head on one side, staring back at him from under impudently lowered eyelids.

"Of course, Etta, a mother's first duty is to her family," Emily said quietly, "but I'm sure I can manage home and job too, right now; the twins are getting older, and you can help with the housework." She was a quiet-mannered woman, with dark hair and soft brown eyes which belied the inner strength her husband had been heard to call stubbornness. By the time she had finished packing his lunch box, with Etta safely out of the way on an errand at the drug store, she had won his consent to her plan.

The children were in school all day, and by carefully planning her work, she thought she could manage it. She would arrange for the nine-year-old twins, Billy and

Betty, to stay after school with Great-aunt Bessie, a childess widow who had always been fond of them. And Etta could take care of herself, and do a good share of the housework.

Emily's agile mind swept on to the systematic planning of her day's work: the breakfast to be cooked early, and served to the children later by Etta; the lunches for the entire family to be prepared the night before; a hot, cooked dinner in the evening after she came home from work. She could do the washing and ironing and clean the house on her day off. Really, it all seemed so simple. Even Aunt Bessie's lack of enthusiasm failed to dampen her spirits. "It would be different if you had to work, Emily," Aunt Bessie said. "If that were the case I'd move right in and help you, if necessary. But I should think that with Jack working. . . . Well," she sighed, "all I hope is that I don't have one of my headaches on the days the children are here." She shook her head dolefully and went on, as Emily thought, "making ...mountains from molehills."

Emily would never forget the day she brought home her first pay check. She sat down and kicked off her shoes to ease her burning feet while she tore open the envelope. Let's see—new linoleum should be the first thing to buy, and some crisp new curtains. And she did want to make a down payment on a bed divan for the living room. The old couch was such an eyesore.

Her pleasant reverie was broken as the screen door banged and the twins came bouncing into the room. "Hi, there, mom," cried Billy, "isn't supper ready yet? Gee whiz, am I starved!" Billy was always hungry. He grabbed a piece of baker's bread from the box and stuffed it into his mouth.

"Not so much slang, dear. Yes, I'll have it ready in a few minutes." Little needles shot up the backs of her legs as she bent her energy to the task . Goodness, it was getting late.

"Say, mom," called Betty, from the bathroom, where she was washing her hands. "Aunt Bessie said to tell you, of course we're welcome to stay there, but Billy'd have to do better. Know what he did?" She pointed an accusing soapy finger. "He put two toads in Aunt Bessie's goldfish bowl—right in with the fish. 'Magine!" Betty set her lips self-righteously.

"Yah, an' if I did, ole Miss Smarty! And mom, know what she did?" Billy's voice was loud with scorn. "Kept coming in the house with her rollerskates on—right on the linoleum Aunt Bessie'd just waxed. She said . . ."

"Oh, children, stop it. Mother's too tired tonight. And Billy, get the broom and sweep up all that mud you dragged in. Betty, help mother set the table. And put away your school things. Oh, dear, Etta's not home from school yet, and it's nearly six." Her voice rose in strident irritation. She found herself wondering, a little grimly, if Aunt Bessie still could be heard to wish piously that the Almighty had seen fit to bless her with a family.

They were half-way through supper by the time Etta came in, tossing her sweater over a chair. Emily looked fondly at her daughter, whose red-gold hair framed a piquant face, with dancing brown eyes. Etta went at once to the kitchen mirror and began a careful inspection of her complexion.

"Where've you been, Etta?" asked her father, abruptly emerging from his newspaper.

"Over to Meryl's," answered Etta, patting her curls. "I ate supper over there."

"You're supposed to be home when your mother comes. You should help out a little. And who is Meryl?"

"We were practising a song and dance act for assembly. Meryl's so

talented." She turned around, executing a dance step. "Meryl Sisom. You know, Mother."

"Some new people who just moved into town. They live over in the old Jacobs' home," explained Emily.

Jack grunted. "Humph. Well, you see that you bring Meryl or whoever she is over here to practice so you can help a little. And that's final!" He brought his fist down on the table with a bang.

"Oh, all right," Etta pouted. "Mr. Sisom makes simply scads of money," she went on with a side glance at her father. "Meryl has awfully smart clothes. She's getting a new chubby fur jacket. Wish I could," she sighed volubly.

Jack paddled off to the living room in his stockinged feet to finish his nap, muttering that the money some people were spending was ridiculous, and Emily began clearing the table. "Maybe we can manage the jacket later on," she said to Etta, who was helping. "Now hurry, dear, you'll be late for Mutual. It's Tuesday night, you know."

"Oh, I'm not going tonight," replied Etta, "Meryl doesn't want to join. She says the things they do at Mutual are childish."

As the weeks hurried on and the tag ends of work from even Emily's careful planning began to pile up, she tried to grow accustomed to the lint which accumulated under the beds from her one "free day" a week to the next. She trained herself not to notice the pile of mending which grew steadily higher on the sewing machine, or the ironing which hung perennially on the clothes rack. But by the time the short cold days of winter had set in, she began to worry about Betty's frequent colds. Emily knew that Aunt Bessie, really the soul of kindness, nevertheless must have her house neat, and that often the twins played out-of-doors late on chilly afternoons with sweaters unbuttoned and caps left carelessly in the house. She tried to console herself with the knowledge that, as she always worked day shift, she was at home evenings to see that the children went to bed on time, with colds doctored if necessary. Somehow, she had ceased to talk over family troubles with her husband. By the time she had finished her almost endless evening tasks, he had to leave for work. And, like herself, he seemed too tired for much conversation. The few words they had for each other were merely moments snatched from seemingly more essential things.

She would have liked to talk to him about the sealed note addressed to her which fell from Bill's overall pocket one night as she was hanging up the children's clothes. "Dear Mrs. Merrill," it began. "If possible, will you please see that Billy gets some extra drill on his 'times tables each evening? Otherwise, I may have to put him in a slower group. Your co-operation will be greatly . . ." and signed with the teacher's name. A guilty flush spread over Emily's face. The afternoons and evenings of over half the season had slipped away, and Billy had gone joyfully on, his "times tables" cards, sent home earlier in the year, reposing in the cupboard drawer.

It was only a few days later that the foreman, Mr. Walters, told Emily that she would have to work night shift for several weeks; he was short of experienced women for the night work.

"It will mean that you'll have to see to getting the twins to bed," she told Etta, as they prepared supper. "Your father is on the afternoon shift, and I have to leave right after supper."

Etta didn't reply at first, but went on setting the table. "I've a chance to work evenings and Saturdays down at El Dansante Cafe, waiting on tables," she began at last.

"Oh, but Etta," Emily's voice lifted in quick concern. I don't want you to work down there. It'll

be too hard on you. Anyway, I need you here at home." She forced her lips to smile.

Etta glanced curiously at her mother; and the older woman realised, with a pang, that her daughter suddenly seemed grown up, an adult who faced her with alien eyes. "But Mother," replied Etta, "you don't stay home. Why should I?"

In the end, Etta won her parents' grudging consent to take the job; the hours wouldn't be long, and the proprietor promised to see that the girls got home safely. Emily prevailed upon Aunt Bessie to keep the twins at night, and for a while everything seemed to go smoothly again.

Emily couldn't remember, later, just when she first began to notice a change in Etta. It may have been the morning Jack told her that their daughter was staying at El Dansante to dance long after her work was finished. "I've spoken to her about it. But I'm to go on night shift myself, now, so you'd better remind her to get home early," he warned Emily.

One afternoon, she was roused by the sound of Etta's and Meryl's voices in the kitchen. She glanced at the clock. Only two-thirty; they should still be in school. She frowned as she slid her feet into slippers and pulled her robe around her shoulders. It was hard enough to get a little rest, what with the essential housework lasting most of the forenoon. "How is it you two aren't in class?" she asked, opening the kitchen door.

"Oh, we . . . that is, I . . . got a call to go to work a little earlier," answered Etta lamely.

"But Etta, you shouldn't miss school for any other work." Emily tried to keep the panic out of her voice. She realised, without knowing why, that this had happened before.

"Oh, Mother, don't be silly." Etta's young face flushed with embarrassment. She glanced at her friend, who was watching with a little amused smile.

"Well, let's not have it happen again." Emily turned back to the bedroom, suddenly conscious of her towsled hair and crumpled robe under Meryl's cool appraising eyes. Funny she'd never noticed before what a bold look the girl had, with frankly darkened lashes and too bright lipstick. It was later that same afternoon that she found Meryl's compact on the kitchen table. Only, as it sprang open in her hand, it contained not rouge and powder, but cigarettes.

Etta, questioned about the matter. replied sulkily that she didn't know if Meryl smoked; it wasn't any of her business anyway, was it? The incident was crowded back in Emily's mind by the endless tide of work tha t pushed her on.

Then one Friday morning Emily was searching for her coat, getting ready to go home. She hummed a tune, thinking of what Mr. Walters, the foreman, had said as she left her work. "It's time for you to change back to day shift again Sunday, Mrs. Merrill. You've done so well, I want you to supervise the women workers. Only thing, you may be 'frozen' to your job for the duration, and you'll have to take your turn at the night shift. But it'll mean an increase in pay. Let me know when you come back Sunday." Preoccupied, she was at first unaware of what the women on the other side of the rack were saying.

". . . well, if Etta were my daughter, I'd never let her run around with that Meryl Sisom."

". . . humph. I guess she's just as bad as the rest. Out all hours of the night. The whole crowd smoking and drinking, so I hear."

The door banged after the women. Emily stood clutching her coat, their words still ringing in her ears. Of course it wasn't true! It couldn't be. Not Etta. Then she remembered the cigarette case.

The ride home in the crowded bus seemed endless. She found Jack in the kitchen gloomily cooking his breakfast. Emily sat down

by the table and pushed back the stale dishes from last night's supper. If only she could stop shaking while she told him.

He said nothing at first, and Emily thought that, oddly, he didn't seem surprised. "Well, Emily," he said gravely, at last, "I don't know as I blame you for trying to earn a little extra. Heaven knows you deserve it, after all your years of going without. But this old 'home ship' of ours needs a pilot at the helm. Go into the living room."

"Go into . . . but what . . .?"

"Just go on in. You'll see." He pushed back his chair and followed her.

For the rest of her life Emily would remember the scene—the early light mottling the rug, the fur jacket flung carelessly on a chair, and on the new divan, the girl lying asleep, still fully clothed, her bright hair spilling over the dark cushions. Emily opened her mouth, but no words came. Her feet were like lead as she walked across the room and bent down. She hadn't known how her knees were trembling until they gave way and she sank down on the edge of the divan. "Oh, Jack, Jack!" she sobbed, "she isn't . . . that is, I thought . . ."

"No, she isn't drunk," said Jack bluntly. "Just given out from dancing at that fool place where she works. I put my coat over her when I came in from work. Now, don't cry, Emily, she's all right—so far, at least." He put his arm around her shoulders, and in an instant the aloofness of the past months vanished in their common bond of concern. Then the rough gentleness in his voice gave way o sudden anger. "But I won't have it. This is the end. No daughter of mine . . ."

Etta sat up, rubbing her eyes. "Gee, what's the matter? Say, I didn't intend to stay here all night."

"All night!" Her father's voice exploded like a storm. "Don't worry, daughter. You haven't been here all night! Now just you listen to me." His angry words beat upon Etta's bowed head.

But Emily, still dabbing her eyes with her wadded handkerchief, had made up her mind at last. She had gone to the hall 'phone and dialled a number. "Hello, is this . . . oh, all right. Just give Mr. Walters a message for me, please. Tell him that Mrs. Emily Merrill will not be at work . . . any more."

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THE TEMPLE OF CHARACTER

The royal keeper of the temple of character has the vigour of virtue, the fortitude of faith, the fearlessness of courage, the orderliness of temperance, the discretion of wisdom, the integrity of justice, the aspiration of hope, the dignity of humility, the honesty of sincerity, the beauty of simplicity, the gentleness of mercy, and the loyalty of love.

Nephi Jensen.

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TRUTH

Truth is the object of the scientist's eternal quest, the goal of the philosopher's ceaseless striving, the vital thing the artist seeks to glorify, the foundation of freedom, justice and right, the soul of all moral grandeur, the strength of the noblest character, the holiest thing enshrined in the heart of the saint, and the glory of the God of all excellence, majesty and power.

—Nephi Jensen.

CANADA - LIQUOR AND THE WAR

A digest of a broadcast by Right Hon. W. L. Mackenzie King, M.P., Prime Minister of Canada, Ottawa, recently.

FROM the outset of the war, the Canadian people have clearly shown that it is their desire to help in every way to make Canada's war effort as effective as possible. From all quarters of the Dominion, men and women continue to ask of the Government: What can I do to help the war effort? Tonight, I wish, at least in one particular, to answer that question, and to make an appeal for yet another kind of personal service. This one involves a measure of self-denial, and of self-discipline. These will be recognised as the outstanding qualities of a good soldier. But no one can be debarred for any reason. I refer to temperance in the use of alcoholic beverages as a contribution to a total war effort. An all-out effort in Canada will demand an ever-increasing measure of individual self-denial and self-discipline.

Temperance Essential to a Total Effort

Regardless of what one's attitude towards prohibition may be, temperance is something against which, at a time of war, no reasonable protest can be made. No one will deny that the excessive use of alcohol and alcoholic beverages would do more than any other single factor to make impossible a total war effort. The increased consumption of alcoholic beverages in Canada since the outbreak of war is one evidence of this. Nor do we begin to have a clear appreciation of what the increase in consumption of alcoholic beverages in war-time means in increased risk, and in loss of efficiency to the fighting and working forces of the country.

Since the outbreak of war, there has been in our country a steady increase in the consumption of spirits, wine and beer. For the third year of the war the quantity of spirits, released for sale in Canada, increased 37½ per cent. over that for the year preceding the war. For wine the increase was 25 per cent. and for beer 60 per cent.

Effect on Morale

I should like now to mention some of the effects of increased consumption on our war effort. For one cause or another, it has become necessary to impose restrictions upon the use of many commodities. It has also been necessary to restrict methods of travel to the extent of making it impossible for large numbers of persons to move about freely. To very many, real hardship is experienced in seeking to meet the obligations of their daily tasks. At a time when nearly all of our citizens are denying themselves, or are being denied, to see others spending more money than ever on alcoholic beverages is bound to occasion resentment.

Unless it can be shown that the increased production, distribution and sale of alcoholic beverages has meant no loss, but a gain, to the man-power available for war service, and that the increase in consumption has meant an increase of the efficiency of those who are planning and directing the war effort of the country, and of those who are engaged actively in war service, it must be apparent that increase in the production or consumption of alcoholic beverages, instead of strengthening, is only tending to undermine the effort others are making to win the war.

Our war effort depends on the achievements of Canadian working men and women. Workers in industry are the partners in war of the fighting forces. There can be little doubt that absence from work, and inefficient work are fre-

quently due to intemperance. Absenteeism among workers in essential war industries may occasion heavy loss. The absence of a single key man may slow up industrial processes for a large number of workers.

Industrial accidents are attributable in large measure to the same cause. Recently I noted that, in one province alone, the rate of industrial accidents was equivalent to having on the casualty lists, from enemy action, an entire division every month. I would not wish to imply that most industrial accidents are due to intemperance. But one thing is sure. Whether it be in the factories or workshops, in the mines or forests, in offices, or in homes, anything which impairs the efficiency of workers is almost certain to cost the lives and limbs of an increasing number of our soldiers, sailors and airmen.

Effect on Armed Forces

As to the advantages of temperance in the training of the armed forces, and of its benefits to the members, there can be no doubt. The lowering of efficiency, due to the use of alcoholic beverages, is certain to slow down the progress of the recruit in training. In these days, when the utmost alertness is needed, whether on land, at sea, or in the air, such lowered efficiency is bound greatly to increase the likelihood of accidents in which others besides the offender may be involved. Just as a defect in a plane or a gun or a ship may cost men's lives, so may some carelessness or neglect in the sailor, the soldier or the airman endanger the lives of their comrades, and risk grave disaster in training, or in combat.

Then, too, failure to be temperate helps to establish habits which, later, may lead to a breakdown of morale. It is a common observation of seasoned soldiers that intemperate habits lead to reckless exposure when men are under fire, thereby occasioning needless casualties. Only the man who disciplines himself strictly can stand for long the terrific pace of modern war. That was true in the last war. It is still more true in this.

Other Important Considerations

If I am outspoken of the dangers of intemperance to members of our armed forces, it is because we are all especially concerned for the welfare of those who are risking their lives in the cause of freedom.

The anxiety of most parents in seeing their sons and daughters enlist does not lie only in the fear of the physical dangers they may encounter. There are many mothers and wives in Canada who have steeled themselves to the loss, if need be, of their menfolk in the service of humanity. They have the courage to face that loss. The loss they cannot face is one that would not have occurred but for some preventable error of judgment. Even more perhaps they fear a loss of character in the one they love.

If we are to do our duty by the gallant young men and women who are in training and on service, we all should do whatever lies within our power to make their course through the hazards, the perils and the temptations of a time of war, as secure as it can possibly be made.

Let it be remembered, too that at a time of war, nearly everyone is under great strain. Just when we need to be clearheaded, in order to face the hard facts before us, there is all too frequently a very real inclination to give way to dangerous tendencies merely as an escape from realities. Under the influence of stimulants, mistakes are quickly and often irretrievably made. The best insurance against all such risks is the cultivation of temperance in all things.

Temperance is essential. if the services of men and women are to be employed to the best and most useful effect according to the physical capacity and ability of each. Nothing less will assure a

total effort.

As a nation, we cannot put forth a maximum effort unless our people are prepared, through self-denial and self-discipline, to maintain the highest possible individual efficiency, and unless they are also prepared to give priority to the needs of the armed forces and of those industries which serve the war effort.

The coming days can hardly fail to see all our armed forces engaged in a life and death struggle with the enemy. We may be called upon to witness the greatest ordeal through which our young country has ever been obliged to pass. To be equal to that ordeal, we must put on the whole armour of God.

What Canada Has Done:

(1) Greatly increased the taxes on retail sales, 60 per cent. of all paid going to the Government.

(2) Limited manufacture 30 per cent.

(3) Prohibited the "fortification" of wine with distilled liquors.

(4) Prohibited the advertising of spiritous liquors, wine and beer, for the duration.

(5) Appealed to the Provinces to limit the hours of sale to eight hours or less per day, this "resulting in a reduction of consumption of alcoholic beverages with evident beneficial results to Canada's war effort."

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An Honest Publican

From the "Character Builder" (Vol 20, No. 37)

TOMBSTONE, Arizona, claims credit for the frankest saloon in the United States. The owner advertises his business with most frankness. "Allow me to inform you that you are fools," he says. Yet his place is usually filled. He maintains that he is an honest saloon keeper, and that it will not hurt his business to tell the truth about it. He has printed an advertising card which would make an excellent manuscript for a temperance lecture. Copies are being circulated through the Western States and are attracting attention. The card reads as follows:

"Friends and neighbours: I am grateful for past favours, and having supplied my store with a fine lot of choice wines and liquors, allow me to inform you that I shall continue to make drunkards, paupers, and beggars, for the sober, industrious, respectable part of the community to support. My liquors will excite riot, robbery, and bloodshed.

"They will diminish your comforts, increase your expenses and shorten your life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of character, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness and every other vice. I will corrupt the ministers of religion, obstruct the gospel, defile the Church, and cause as much temporal and eternal death as I can. I will thus 'accommodate the public." It may be at the loss of my ever-dying soul, but I have a family to support—the business pays—and the public encourages it.

"I have paid my licence and the traffic is lawful; and if I don't sell it somebody else will. I know the Bible says: 'Thou shalt not kill.' No drunkard shall enter the kingdom of heaven, and I do not expect the drunkard-maker to fare any better, but I want an easy living, and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

"I shall, therefore, carry on my business with every energy and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in proportion to your sensuality and ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability I refer you to the pawnshops, the poorhouse, the police courts, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what I say. Allow me to inform you that you are fools and that I am an honest saloon keeper."

Sam Brannan

Continuing Our Serialised Story

By Paul Bailey

BY day and by night Samuel longed for the expected appearance of Brigham Young, that this enterprising leader might untangle the snarl which now enveloped the Pacific colony. Excommunication and apostacy had made terrific inroads. Brannan and Company was tottering on the brink. The loyal ones seemed unhappy and bewildered. In those crucial months, could Samuel have discarded his own greed and lust for power, could he have turned his soul outward to those who looked to him for example, all might yet have been saved. Instead, he forwarded, by way of returning ships, a stream of advice-begging letters to Brigham Young (few of which ever reached him) and pursued his own egocentric course.

The Mormon people had been treated by Californians with utmost consideration and tendered a most hospitable welcome. By all rules of logic the Church should have flourished under so favourable an environment, and yet it was sick unto death.

Brannan and Company continued to be popular only with the few laggards who were supported by the efforts of the toilers. Ambitious ones, Brannan included, were anxious to toss off the chafing restraints inherent in its co-operative set-up. The colony of New Hope was its only bright page of accomplishment.

Early in the spring of 1847, like a sickening thud of doom, came adverse reports from up-river. New Hope had floundered in a black sea of suspicion and greed. The leader, William Stout, had claimed for himself the first tilled acreage, the house—all that had been accomlished! One hundred and sixty acres of growing crops had been stolen.

In towering rage Samuel Brannan now definitely laid plans to dissolve the joint company. Arranging its assets for public sale, and without waiting to wind up affairs, he made ready for a journey. In April, he abruptly shed the mounting responsibilities of the newly named town of San Fancisco, and started east.

First he would visit New Hope, and toss William Stout off the farm he'd stolen. For the sake of peace, that farm would be reserved for the Twelve, and made ready for their arrival. Then he would cross half of America, if need be, to find the tardy, uncommunicative Brigham Young!

With all his capabilities, Samuel Brannan seems never to have learned one simple lesson—that the pattern of true leadership in the kingdom of God comes not in the fuming drive of the dictator, but in that more humble example of the Man of Galilee.

New Hope, the Mormon settlement so auspiciously begun, had failed dismally. The problem posed itself hopelessly before Samuel Brannan. If twenty brethren, as pioneers and charter members of a commonwealth, could not submerge petty differences and labour with a will, how could they ever hope to create a city of the Saints on the west coast of North America?

Throughout that long winter of

1846-47, Brannan had watched with alarm the steady disintegration of the project in Yerba Buena. Excommunications had failed to steady the hands of the faithful ones, and had brought only distrust and sullen rebellion. Conscious of his blunder, Samuel frantically had written President Young for counsel. Never an eastbound whaler or hide-laden merchantman departed San Francisco Bay without a letter to the leader of Israel. In return, only silence had greeted Samuel's efforts. Would the eastern Saints arrive? Where was Brigham Young?

Samuel was aware that both he and his California Saints had failed. True, their industry as citizens had brought new life and a new name to Yerba Buena. But hill-clinging, fog-ridden San Francisco (the name now chosen to identify the town with the great bay against which it lay) would never do for the centre stake of Latter-day Zion, especially with most the ranks of Israel composed of land-loving, soil-nurtured husbandmen. New Hope had been the glowing answer. New Hope had failed.

When Samuel Brannan readied the launch *Comet* for the upriver trip to the colony, he prepared for a longer journey as well. Aboard were saddle horses and pack mules. Included in the stores were sixteen issues of the *California Star*. He planned, after unsnarling New Hope's tangle, to cross North America if needs be to lay his problems before Brigham Young.

He arrived at New Hope early in April, and found there his worst fears confirmed. William Stout had usurped the first completed farm and dwelling, and ousted the brethren. In return, the brethren were staging a sit-down strike in protest against such high-handed tactics of their presiding elder.

"Now, boys," Stout had declared (according to the *San Jose Pioneer*), "we have got through putting in our crop, and have got it fenced in. Now, go to work, each of you. Select a good farm of 160 acres, and make out your boundaries. . . . By the time the crop is ready to harvest, you will have your own houses and farms. But I select this place, and this house. This farm is mine."

It is rumoured that Samuel Brannan personally and characteristically settled the issue with a well-placed toe of his boot. And henceforth William Stout was lost to the Church.

Restoration of harmony at New Hope was no simple matter. The men were apathetic toward the project, and spiritually lukewarm. They were weary from their isolation in the wilderness and homesick for their families, who were still at the bay. Then, too, they sensed injustice in the fact that Brannan was enjoying San Francisco's comforts and luxuries while they laboured in sweat and solitude, with the hazards of wild beasts and savages. The first farm, which had proved a source of so much contention, Brannan lifted from their covetous circle by declaring it the sole property of the Twelve, and subject to that Council's use and disposal upon their Californian arrival. Tactfully he went about healing the wounds which jealousy, petty strife, and loneliness had inflicted upon the hearts of the brethren of New Hope. He reminded them of their duties under the covenant, and upon disclosure of the fact he was on his way to meet President Young and the vanguard, to pilot the Saints over the high Sierras to New Hope, they willingly turned back to their labours in anticipation of that great day.

This task accomplished, Samuel rode northward to Sutter's Fort. When he arrived, it was to find the place agog with excitement over the final rescue of the dying survivors of the ill-fated Donner party. Those pathetic, skeleton-like figures his eyes now beheld

gnawed his heart with pity. A year ago these people had been healthy Americans—filled with hopeful prospects of their new homes-to-be in California. Half the Donner party had perished in the Sierra's snow.

And Samuel Brannan had something more than a personal interest in the Donner survivors, for all might have perished had it not been for the generosity of San Francisco and his own energetic efforts in their behalf. As early as January had come reports to San Francisco of the desperate plight of the Donners. On January 16, 1847, Brannan had published in his *California Star*:

> EMIGRANTS ON THE MOUNTAINS
>
> It is probably not generally known to the people that there is now in the California mountains, in a most distressing situation, a party of emigrants from the United States, who were prevented from crossing the mountains by an early, heavy fall of snow. . . . Capt. Sutter, as soon as he ascertained their situation, sent five mules loaded with provisions for them, but they found the mountains impassable in consequence of the snow. We hope that our citizens will do something for the relief of these unfortunate people.

Most of "the citizens" of San Francisco at that time were Latter-day Saints. With characteristic benevolence, they, with the Spanish families and the military garrison, had responded nobly to Brannan's plea. A mass meeting had followed. Fifteen hundred dollars was subscribed. On February 13, 1847, a rescue party of twenty men departed San Francisco with desperately needed provisions and clothing for the snowbound Donners. After several futile attempts they eventually succeeded in reaching the stranded emigrants, and were instrumental in saving the greater number of those yet alive.

Now, at Sutter's, Samuel could look upon that tragedy's gaunt survivors with more than ordinary concern. To his, and his brethren's unselfish acts, many of these pitiful creatures owed their very lives.

But it was April, and a yet greater task lay before him. No precious time must be wasted at Sutter's. Through fortunate circumstances he'd struck up an acquaintance with a lean and active young man by the name of Charles Smith. Charles once had lived in Nauvoo, and had joined the Church. More important, he was an experienced plains scout. Charles knew every treacherous mile of the journey. The two men now proceeded to lay plans for a crossing of the winter-bound Sierras—before thaw—and by a daring frontal attack.

Snowfall in the California Sierras reaches incredible depths. The Donner affair offered ample credence to a Sierran winter's deadly peril. It would be early summer before those steep canyons would be free of mountain winter and fit to be negotiated with any degree of safety. With reckless disregard for every calamitous factor, Samuel Brannan and Charles Smith made ready to cross the mountains in early April. If frosts proved right—if fortune favoured them—they could cross over the snow. If the frost-crust failed them, their fate would be as tragic as the Donners'.

Another young man, whom history has left unnamed, joined the two adventurers. And on April 26, 1847, against the sober advice of Captain Sutter and experienced mountaineers, the three men swung through the big gates of the fort and headed toward the east. Their outfit consisted of eleven head of horses and mules, provisions, emergency equipment, and the precious sixteen issues of the *California Star*, which Brannan intended for the eyes of Brigham Young.

They made the forty-mile crossing of Truckee Pass in the

astonishing time of one day and two hours—over the same snows that only that year had trapped the Donners. Of his amazing journey in search of the Saints, Samuel Brannan tells us:

> We travelled on foot and drove our animals before us, the snow from twenty to one hundred feet deep. When we arrived though, not one of us could stand on our feet. The people of California told us we could not cross under two months, there being more snow on the mountains than had ever been known before; but God knows best, and was kind enough to prepare the way before us.

He mentions their passing the shacks and cabins of the Donner party, and "the heartrending pictures" of the unburied dead. On the trail, shortly before arrival at this scene of horror, the three young men encountered the last member of the party to leave the mountains—a German by the name of Lewis Keseberg. Survivors at Sutter's had told awful tales of Keseberg's thievery, his subsistence on human flesh, and his alleged murders of the Donner women and children. Rescue parties bluntly had refused him help and had abandoned him to search his own way out of the mountains.

The eastbound trio of adventurers shared food with Keseberg, but were unable to render him assistance by a back-track down the trail. Eventually Keseberg crawled into Sutter's Fort—as abject and pitiable a creature as man's eyes could witness. For his sake it is only fair to acknowledge those alleged crimes were never legally proved. But in California he lived a rejected outcast to the day of his death. It is strange that of all people, only Samuel Brannan ever reached out a hand in mercy to this ill-starred soul. Years later, when Brannan had become wealthy, he established a brandy distillery at Calistoga. Lewis Keseberg was an expert distiller; so, ignoring the unwholesome aura which even then haunted the man's presence, and recognising his talents for what they were, he made him partner in the enterprise.

But precious time allowed no immediate concern for Keseberg, or the ghoulish sights about the Donner camp-ground. Later visitors must tend to interment of the dead. The three intrepid wayfarers must cross the mountains or perish. And negotiating the Sierras was but one hazard they faced. Hostile Indians, waterless deserts, and a thousand miles of unfriendly terrain must be conquered before the day they might greet the Saints from Illinois. When finally the time came that the mountains at last were behind them, each oncoming wagon-train was met with happy anticipation. Perhaps it was Brigham Young's vanguard, California-bound! And each in turn proved a disappointment.

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The Prophet Joseph Smith's Tribute To His Mother

"Words and language are inadequate to express the gratitude that I owe to God for having given me so honourable a parentage.

"My mother also is one of the noblest and the best of all women. May God grant to prolong her days and mine, that we may live to enjoy each other's society long."—Documentary History of the Church, Vol. V, page 126.

★

"Each person is what he is largely because of the influence spread around him by his parents and others in the plastic first years. It is well to know how vitally determinative is the handling of the baby's mind, including its emotional content, during the early months of its life when it is helpless."—From "Mothercraft."

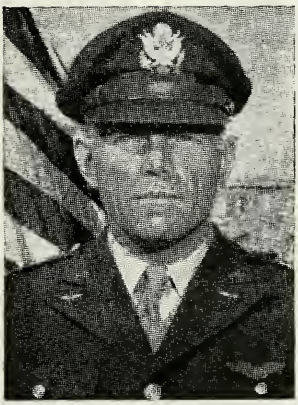
RICKENBACKER CO-PILOT DISCOVERS "ONLY CHRISTIANS ON EARTH"

Eddie Rickenbacker, American air-ace of the last war, crashed into the Pacific recently while on an operational flight. After days of suffering he and his crew were rescued.

His co-pilot, James C. Whittaker, while on a tour of the States, visited Salt Lake City, and told his audience how he met "the only Christians on earth."

TWO emaciated men in a rubber boat, drifting on the heaving bosom of the wide Pacific, do not make even a speck, to an airman high up in the sky. Maybe that is the reason why Lieutenant James C. Whittaker and his companion were not picked up at all.

They had been without food or water for days on end. Whittaker had lost about seventy-five pounds, and now his strength was almost gone. So the two merely drifted on the vast, illimitable sea.



James C. Whittaker.

After what seemed ages, of horror, they thought they saw the tops of some trees in the distance. Taking the paddles in his two hands, Whittaker began to move the boat slowly in the direction of the tree-tops. His companion poured water on his bare back meantime, so as to freshen him up a bit and, at least, to energise his mind. But, after about six hours of this, his strength completely left him, and he relaxed, limp and weak.

Should he give up?

Then he remembered how he felt after he had "talked to somebody" a few days before. "I knew," he says, "that I would be saved, though I did not know how or when."

So he had another try at the paddles. But he had no strength, not enough even to grasp them firmly. Then he prayed again. "Believe me, brother," he says, "I *prayed!* It was the first time I had really done so." (He had been reared an atheist.)

Impelled by some unknown force, he told an audience in Salt Lake City recently, he took up the paddles again. He was not conscious of exerting any strength of his own, but the boat moved swiftly in the direction of an island (for that is what the trees meant). It made more progress in two hours than it had done in the preceding six.

"I had nothing to do with that movement," he averred; "some power used my hands and arms!"

They reached the island. The trees were coconut trees. Once ashore, they went eagerly to them, and found the fruit strewn on the ground underneath. There was no milk in the coconuts, only slimy pulp. But they ate some of it.

On throwing away the broken shells with some meat in it, they observed a big fat rat pounce upon it. Whittaker had a knife, which he drove into the rat. The two then had a good meal! The island, they found, was infested with these rodents. It had no other inhabitants.

Gradually, on this diet of raw rats and coconuts, they gained strength.

After a few days Lieutenant Whittaker took the boat and, leaving his companion temporarily on the rat island, began to row toward what looked like another blotch of earth on the sea. He rowed, and rowed, and rowed. When his strength was gone, and he felt that he could not make a go of it, either backward or forward, he was rescued by a young native. "He was about nineteen, I should judge, and the finest specimen of manhood I have ever seen—six feet three and heavy in proportion—a perfect Apollo of the Belvelere!"

About five hundred natives—men, women, and children—were down on the beach to meet them. They welcomed Whittaker as if he were someone they had loved, and lost, and found again. "Never," he says, "have I seen so generous, so kindly, and so happy a people!"

That is what he told a Salt Lake audience. And he added: "We begrudge giving a small per cent. of our earnings to the government in taxes. We gripe over being restricted in our meat, canned goods, coffee, and gas. But these people were willing to give me—*give* me—anything and everything they had! Whatever I wanted they gladly brought to me, and would have given me everything for nothing!"

He told of their simple life, their love for one another, their eager interest in him. No selfish ends to serve, no desire to cheat someone else for a personal advantage, only an impulse to do good ungrudgingly. They were the only people he had ever known, he said, or heard of, in our modern civilisation, who lived according to the Christian's ideal. "We *talk* Christianity, but they *live* it!"

And then, a thunderbolt out of a clear sky, he ended: "It may interest you to know that these were Mormons!"

Many years before this, he explained to some men privately, a Mormon missionary had gone to the island and converted these people, baptising every one of them, or their forbears. Instead of trying to make them conform to the "civilised" standards of dress and manners—putting shoes on their bare feet, mother-hubbards over their half-nude bodies, and other trappings, as Lieutenant Whittaker said had been done by missionaries of other Churches on other islands which he later visited, this Mormon Elder and those who followed him had put the spirit of Jesus Christ into their hearts, and had helped to make it work in their lives.

Mother-hubbards or God! And the Mormons had chosen God.

The youth who had saved Whittaker's life wanted nothing for it! When he was pressed, however, he embarrassingly asked for a pair of pants and a half bar of soap!

Wealth or love! And these simple folk had chosen love!

There can be no doubt that that first missionary, whoever he was, taught these natives, perhaps descendants of Nephites, the Book of Mormon, and that there they had found its beautiful spirit. Only, they had lived, not simply believed, in its simple teachings—a sufficient explanation of the difference between these and the other natives visited by Lieutenant Whittaker.

Lieutenant Whittaker, when he got to where he could do so, sent the boy a huge box of clothes and a carton of soap—to make his saviour the richest man on the island.

"I'm going back there some day," he said, "and then I'm going to take home with me to the United States a few of these loveable people, so they can teach us how to live!"

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A HAPPY home is never an accident; it has to be achieved by faith, patience and good temper.

RELIGIOUS FAITH AND SCIENTIFIC DOGMAS

The second of a series of Radio addresses entitled "Is Faith Reasonable?"

By Dr. Joseph F. Merrill,
Commissioner of Education,
Church of Jesus Christ of Latter-day Saints.

Number 2

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Radio Friends: Is it reasonable to believe in God and in a future life? May we continue along the lines on which we closed in the last lecture? We were considering some of the fallacies taught dogmatically by nineteenth-century physicists. Our purpose in this discussion is to show the reasonableness of religious faith, approaching the subject from the standpoint and attitude of a student of physical science. We do not wish to discredit the scientist; we could not if we wanted to. He is too firmly and justly established in popular esteem, due to the tremendous increase in our control of the forces of nature that has resulted from his researches. **But he is not infallibe.**

Besides those already recited, let us turn to some other examples of scientific dogmatism, relative to erroneous assumptions. I trust you will pardon me for appealing to my experience for some of these examples. Nearly thirty-four years ago one of America's foremost scientists, in lecturing to a class of which I was a member, said it was probable that all the great discoveries in physics had then been made and that future progress was to be looked for. not in bringing to light qualitatively new phenomena (for all the great discoveries had been made), but rather in making more exact quantitative measurements upon old phenomena. But as Dr. Millikan, one of the greatest living physicists, wrote, "the nineteenth - century physicists" — as Lord Kelvin, von Helmholtz, Lord Rayleigh, Poincare, Van't Hoff, Michelson, Rowland, Lorentz, and others, all leaders in the science— "had taken themselves a little too seriously, that we had not come quite as near sounding the depths of the universe, even the matter of fundamental physical principles, as we thought we had." For, since 1895, a number of revolutionary and profound discoveries have been made in the very fields where these leaders thought everything was practically settled. It was in the winter of 1897 when I heard one of the men above named ask in a public lecture who Augustus Caesar was. A mighty Roman emperor, he replied, but one who didn't know much about nature, for he didn't know what light was. He then proceeded to tell what light is— and there was no doubt about it. It may be interesting for you to learn, if you do not already know, that today no one knows what light is. Some more scientific dogmatism has gone the way of all the earth.

In the spring of the year thirty-two years ago, America's foremost electro-physicist declared in a public lecture that Marconi would never be able to send a wireless message across the Atlantic, and he proceeded to show why. This lecturer died not long afterwards. I have often wondered what explanation he would have given ten years after this lecture, when wireless messages were continually leaping across these mighty waters.

Revolutionary Discoveries

I have spoken of some revolutionary discoveries in the field of physics since 1895. May we not briefly notice some of these? It was on Christmas Eve, 1895, that that Professor Roentgen, in Germany, announced to the world the discovery of X-rays, a new something, having some astonishing and almost unbelievable properties. I remember when, three weeks later, during a report on Prof. Roentgen's paper, it was said that a person could look through the clothing and see the skeleton of the body, that several learned professors who were present shook their heads and said there must be some mistake. This discovery produced a profound sensation everywhere, in scientific circles quite as much as among laymen.

Roentgen's discovery furnished tools and methods that were soon employed in the rapid development of the electron theory of matter. This is one of the greatest, as well as the simplest, of all generalisations in the field of physical science. This is the theory that declares all matter is electrical in nature, made up of only two kinds of structural material—positive and negative electrical particles. In passing, may I say that this theory is said to be the " very heart and soul of the new physics." It represents the discovery of a wonderful new world of matchless simplicity and orderliness.

I have spoken of radioactivity, of the discovery of the fact that some chemical elements are spontaneously and continuously undergoing decomposition, other chemical elements being left as by-products of the wreck. This discovery was made by a Frenchman in 1896. As soon as the significance of this discovery was seen, our view of the nature of this physical world changed almost over night. The so-called chemical elements were not eternal as they had authoritatively been declared to be, but were revealed as changing, transforming themselves continually. The transmutation of the chemical elements was discovered as a natural process, thus completely destroying the old doctrine of the fixity of these elements.

Matter and Energy

Physical science in the last half of the nineteenth century rested upon two foundation stones as eternal as law itself, so it was positively asserted. These were known as the conservation of matter and of energy. Of these two entities the physical universe is made up. By no process known to man could either the amount of matter or of energy in the universe be altered—either increased or diminished. The discovery in 1896 that chemical elements are not eternal, produced a profound shock from which recovery had scarcely been made when, in 1901, it was proved that the principle of the indestructibility of matter was definitely invalid. It was shown that the mass of an electron—a negative particle of electricity—grew larger and larger as its speed came nearer and nearer to the speed of light. Put in everyday language, does the weight of a body get greater the faster its speed? Yes, if the speed approaches that of light, 186,000 miles a second. Quite unbelievable, many thought. All experience and scientific teachings for a century were to the contrary.

But more astonishing still is the Einstein relativity doctrine, according to which, mass, i.e., a definite portion of matter, has entirely disappeared as a distinct and separate entity of any system, energy taking its place; that is, matter changes into radiant energy and vice versa, the change of a small amount of matter giving enormous quantities of energy.

I quote from Dr. Millikan's little book on Science and Religion: " It is well known with what joy the

astronomers have seized upon this fact (that matter changes into energy) to enable them to escape their otherwise insuperable difficulties encountered because the sun, for example, cannot possibly have been pouring out heat as long as it is now known to have been doing, if it is merely a hot body cooling off. If, however, it has the capacity at the enormous temperatures existing in its interior, say 40,000,000° C., of transforming its very mass into radiant energy, then these particular difficulties disappear. But what a shock it would be to Lord Kelvin if he should hear the modern astronomers talking about the stars radiating away their masses through the mere act of giving off light and heat! And yet this is now orthodox astronomy.

"And again, if they do so in accordance with the Einstein equation, then is it not more than probable that the process is also going on somewhere in the opposite sense and that radiant energy is condensing back into mass, that new worlds are thus continually forming as old ones are disappearing? These are merely the current speculations of modern physics, based, however, upon the now fairly definite discovery that conservation of matter in its nineteenth century sense is invalid."

Nature of Light

I have spoken of radiant energy, represented by the light, heat, etc., given out by the sun. What is the nature of this radiation? As I stated above, thirty years ago every student of college physics could have told you definitely and positively. It was a very rapid movement of transverse waves through the universal ether, a medium filling all space. The light and heat of the sun and radio waves of a broadcasting station are said to be all of the same nature, having a velocity of 186,000 miles per second. What is the nature of these waves? A few years ago our students could have told you. Millikan asks: "But what do we now know about the nature of this phenomenon which we have called radiant energy, with the aid of which the masses of the stars are being dissipated into space? In a word, where is now the nineteenth century physics of the ether?" The answer is: Gone, forever gone; and with it some of the most pronounced scientific dogmas of those times. In the place thereof there has opened up one of the most abstruse, difficult, and perplexing regions in the field of modern science. In the language of an authority, let me say: "We can at present make no mechanical picture whatever of the act by which an ether wave is born and started out on its journey through space. . . . Both the mode of birth of an ether wave by an atom, and its mode of transmission from star to star after birth are still almost complete mysteries. . . . We can still look with a sense of wonder and mystery and reverence upon the fundamental elements of the physical world as they have been partially revealed to us in this century. But the childish mechanical conceptions of the nineteenth century are now grotesquely inadequate. . . . We have learned not to take ourselves as seriously as the nineteenth century physicists took themselves. We have learned to work with new satisfaction, new hope, and new enthusiasm because there is still so much that we do not understand."

Teachings of Science

I said in my last lecture that modern science has had a profound influence on many of the religious ideas of our time. Science has demonstrated that we live in a world of law and order. In fact, all experimentation with nature is based upon this view—that under the same conditions nature always acts in the same way. This is called the orderliness of nature. So science shows God is not a whimsical being, nor is He a statical being. Change is found everywhere in nature. Dr. Millikan

surmises that we are on the verge of discovering how suns are created and obliterated. Another thing the science of this generation has done is to reveal to us a world and a universe more extensive, more mysterious, and more wonderful than man ever imagined before. Thus the new physics has revealed a new wonder world, a new wonder universe too minute, too big, too marvellous, for mortal mind to comprehend. Dr. Edwin P. Hubble of the Mt. Wilson Observatory, California, has studied a galaxy seventy-five million light-years from the earth. It is estimated that the largest modern telescope reveals thirty million galaxies, or systems of stars, separated about one and a half million light-years from each other, the most distant being about three hundred million light-years from the earth (a light-year is six trillion miles, or the distance light travels in a year, going at the rate of 186,000 miles a second). In our galaxy it is said there are between one and two thousand million stars. What is beyond the farthest galaxy?

But what has all this to do with a sermon? Many of you are doubtless asking this question. As one reply, may I answer that, judged by modern practice, it would be very difficult to define a sermon other than as some kind of discourse given on Sunday. And this is Sunday evening.

But seriously, I have a purpose in talking about these problems in science. Some students sometimes assume an unfriendly attitude toward religion and religious doctrines and beliefs, and assume that in the field of science there is definiteness and certainty, in contrast with the vague uncertainty and mere belief which, they say, are characteristic of the religious realm. Furthermore, these students are sometimes able to show wherein teachers of religion have changed their views and no longer stand for things once taught. Also they say religious teachers indulge in dogmatic assertions about things that are not true. Well, what about the scientists? In these matters can "pot call kettle black"? On these grounds does our irreligious student have any more cause to rail against teachers of religion than of science?

But this line of talk is not constructive. I said last week that both scientists and religionists are probably more open-minded and more tolerant now than they used to be. I think we will all admit that there is need they should be.

Uncertainties in Science

After all, man is finding out that he doesn't know very much. The more he delves into nature the more wonderful and mysterious he finds the situation. So the truly tolerant man and the man who is true to the real spirit of science must also be a very humble man. He does not have to delve very far before coming against the unknown and apparently unknowable. He now teaches that matter is made up of electricity. That does not solve the riddle of electricity. The earth behaves as if it were a great magnet. But why this magnetism is as much a mystery today as ever. We know how to generate electric currents. But no man can explain why they are generated. So we find mystery and the unknown in every direction and on every hand. But so far as we go, so far as we know, there is a wonderful beauty and order in it all. Whether we look with unaided eyes, with a microscope, or with a telescope, we see the same matchless harmony everywhere. The "music of the spheres" is not mere poetic licence, it is a fact of nature.

But our young scientist or student of science wants to deal with certainties, matters of faith have no interest for him. Friends, in my last lecture I briefly outlined a theory of atomic structure. I remarked that no one had ever

seen an atom. The human mind finds it impossible to conceive the minuteness of an atom, much more the minuteness of an electron, a constituent of an atom. Yet we speak of atoms and electrons as if we see them every day and know all about them. Is there any faith involved in all this? The wave theory of light says the sensation of light is due to transverse waves in the ether analagous in form to the waves that would travel along a clothes line if one end were free and the other moved rapidly up and down, except that the train of light waves would be infinitely more rapid, moving up and down more than five hundred trillion times a second. Does it require any imagination to see these waves? But there is more yet. This train of waves is said to be transverse, that is, the wave travels longitudinally while the wave-movement is up and down. Now a wave of this character, having the speed of light, requires an extremely solid medium for its propagation. The hypothetical luminiferous ether, filling all space, is said to be this solid medium. But the earth, the stars and all the heavenly bodies, move through this medium without being slowed up in speed, without opposition. This requires that the medium shall be a perfect fluid! Does science make any demands upon your credulity? But in frankness I must say the wave theory of light is no longer adequate to explain all known phenomena of light. So the real nature of light is as yet an unexplained mystery. The existence of a medium called the ether is a figment of the imagination, some scientists now assert, Einstein among others.

A story runs that Sir Isaac Newton observed a falling apple and was thereby led to the discovery of the law of gravitation, a law that explains the motion of the moon, earth, planets and other heavenly bodies in their course. But what explains gravitation? We know how the earth moves in its orbit around the sun, but do we know why it moves? The force existing between the sun and the earth that accounts for the orbital motion of the earth is enormous; there is a tremendous pull between them. Is the earth tied to the sun? Can a pull be exerted through a fluid medium, such as the hypothetical ether must be in order that the earth shall move through it without resistance? My friends, the reason why an apple falls is a profound enigma. There is nothing more mysterious in all the world. Explain? What can science explain? We answer little, but very little of the ultimate nature of things. But the more science has to teach, the more wonderful, the more inexplicable we find nature to be. Does religion tax your faith and imagination? Science taxes mine every whit as much as religion can do. And, as I see it, the greatest tax of all on the imagination, the greatest possible demand on credulity is the assumption that there is no God, to me an assumption with absolutely no foundation. Even had I no faith in Deity in the beginning, as I now think of it, I must believe that the study of science that I have made, during forty years, would have driven me irresistibly to a belief in God, the first great Cause. The whole of modern science rests upon the principle of causation, every effect has its cause. Is it reasonable to apply this principle only in that part of the realm of nature known to scientists and abandon it elsewhere?

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The British Mission send congratulations and best wishes to Elder Charles A. Callis, of the Council of the Twelve, who celebrates his seventy-eighth birthday on the fourth of this month. He was born in Dublin, Ireland, in 1865.

UNITED ORDERS IN UTAH

By William R. Palmer,

Formerly President of

Parowan Stake

Part II

THE united orders of Utah days were founded upon entirely different principles from the consecration and inheritance plan of Kirtland, or stewardship in Jackson County, Missouri. The Utah plan was much more collective in its operations, and the town units, quite generally, were incorporated under the territorial corporation law.

The United Orders, instituted by Brigham Young in southern Utah, to save the Mormon settlement there from collapse, is the subject of the second article of a series by Elder William R. Palmer, which we are presenting for our readers.

Whereas the inheritance and stewardship organisations were founded upon the basic idea of individual effort and initiative, the Utah order plan was to be a system under which many people joined to make common cause against poverty and want. Specifically it was conceived and promoted to mitigate and overcome the stringent economic conditions incident to the national depression which followed the Jim Fiske panic of the early 1870's.

The preamble to the order constitution sounds so strangely familiar that it might have been taken from the newspapers of only a few years ago. The papers of the 1930's were flooded with accounts of conditions similar to those which the pioneers lived through, and with proposed measures not so constructively conceived or unselfishly promoted as theirs, to correct the evils of the times.

The preamble reads:

> Whereas we have learned of the struggle between capital and labour, resulting in strikes of the workmen with their consequent distress, and also the oppression of the moneyed monopolies, and,
>
> Whereas there is a growing distrust and faithlessness among men in the political and business affairs of life, as well as a spirit of extravagant speculation and overreaching the legitimate bounds of the credit system, resulting in financial panics and bankruptcy, and paralyzing industry, thereby making many of the necessities and conveniences of life precarious and uncertain, and,
>
> Whereas, our past experience has proven that to be the friends of God we must become the friends and helpers of each other in a common bond of brotherhood. . . .

President Brigham Young spent the winter of 1873-4 in St. George in southern Utah. While there he gained personal knowledge of certain conditions which threatened the stability and possibly the continued existence of some of the southern settlements. The people had suffered so much from the panic and from flood, frost, drought, and insect pests that many had endured about all they could and were ready to throw up their hands and move away.

The only cash markets for the products of southern Utah were the Nevada mining camps. But these, as the people found out to their cost, proved both uncertain and unsafe. When a peddler reached there with his load of grain, eggs, cheese, and poultry, he was pretty much at the mercy of a ring of unscrupulous dealers. He had to take the price they offered,

which often was one-third or one-half of the amount he expected to receive. The alternative was to bring his load back home.

Once in a while a man tried to beat this racket by peddling from door to door—a plan which brought him good prices but earned the ill will of the dealers, who considered that he was "horning in" on their field. So when the peddler started home, somewhere along the lonely road, he turned a corner in the thick cedars and found himself looking down the barrel of a gun. Under such circumstances it was more healthful to turn over the money he had received from his sales than to fight for it.

Cattle thieves along the Utah-Nevada line, too, were sapping the life-blood out of the livestock business in Iron and Washington counties. All the forces of man and nature seemed to be arrayed against the settlers in southern Utah.

During that winter in St. George, President Young gave much thought to these problems, and he proposed the system which he called the United Order. On his way north in the spring of 1874, he organised the system in all the settlements through which he passed.

The Church, under the leadership of Apostle Lorenzo Snow, had worked out some very successful experiments in co-operation at Brigham City. A store and numerous small industries had been established there, and were being successfully operated under the guiding genius of this wise man. The stimulating example of their achievements was being heralded throughout the Mormon settlements.

In 1869, Zion's Co-operative Mercantile Institution (ZCMI) was organised in Salt Lake City to be a sort of parent to the co-operative stores which the Church proposed to sponsor in all the Mormon towns. These stores, which sprang up rapidly far and wide, rendered enormous service to the people in stabilising prices at reasonable levels and in supplying the kind of goods that were most needed. On the pattern of Brigham City the stores also mothered many little industries such as grist mills, saw mills, shingle mills, tanneries, shoe shops. Great things were being achieved through the concentration of little dribbles of capital in this system of co-operation.

Yet, in spite of the enrichment that co-operative stores brought the people, Brigham Young saw that the system solved only half their problem. He realised the value of time and energy as community and individual assets, and he sought for ways and means to consolidate and put to work this form of capital, which, because of hard times, was lying dormant all through the territory.

There were not many necessities in those days which could not be supplied by the simple process of applying labour to the land and to other raw resources at hand. The United Order was the plan Brigham Young evolved to set idle labour to work in supplying the needs of his short-rationed rural communities. He saw in co-operative effort also, the way to overcome the widespread doldrums into which the discouraged people had settled.

Now what was the Utah pattern of the United Order, and how did it differ from the previous united orders?

In those earlier attempts to establish welfare plans a member first turned his property over to the Church; then he received back some piece or kind of property which he owned or which he operated as his own thereafter. He managed this property in his own way and according to his own ideas.

In the Utah orders this principle was not followed. Men pooled their resources, labour and energy in particular, in joint stock com-

The Latter-Day Saints' "Millennial Star"

MAY, 1943

"Let the British Mission go forth that the prophecies of its growth and increase may be fulfilled."

EDITORIAL

MOTHER'S DAY

The second Sunday in May each year is devoted to Mother. On this day the children of every Latter-day Saint family, and many other families, honour their Mother. She is the object of their kindness, sweetness, love and veneration. On this day the family do all they can to show their mother their true affection, respect and love they have for her; they know the pain, suffering and sacrifice she has made to bring them into the world; her love, care and anxiety, her sleepless nights, her prayers—all her life—she has given to her children and her husband. O how much their Mother means to them! On this day they honour her with true devotion and tenderness of mind and heart.

In every Latter-day Saint Church on this Sunday the Mothers will be mentioned and remembered in poems, songs, sermons and prayers. Each of them will receive a white carnation as a token of honour and respect. Fathers will also be remembered with a red carnation. A little girl will be led to each mother and father present and give them the flower of remembrance. On this day each husband will honour his wife, the mother of his children, his life partner and companion in fulfilling the measure of their creation.

It is most fitting to add some expressions of our beloved President Heber J. Grant about the mothers of the Church:

"I have often felt that a photograph of our dear sisters with the intelligent, Godlike faces that they possess, would be a testimony to all the world of the integrity of our people.

"Without the wonderful work of the women I realise that the Church would have been a failure. The mother in the family, far more than the father, is one who instills in the hearts of the children a testimony and love for the gospel of Jesus Christ; wherever you find a woman who is devoted to this work, almost without exception, you will find that her children are devoted to it. She shapes their lives more than the father, because he is away much more; his associations in the world take him away from the family circle; so that to our mothers we owe everything.

"A mother's love seems to be the most perfect and the most sincere, the strongest of any love we know anything about. I, for one, rejoice in it because of its wonderful example to me."

RESTORATION OF THE PRIESTHOOD

The year preceding the organisation of the Church in 1830, Joseph Smith and Oliver Cowdery were engaged in translating the Book of Mormon. At that time they were fully acquainted with the diversified and extended discussions among Christian sects on the subject of Baptism. In the States of Virginia, Kentucky, Ohio, Pennsylvania, Western New York, the agitation among the people, extending over several decades, reached its peak, and a great debate between Mr. Alexander Campbell of the Christian (Campbellite Church) and Rev. L. N. Rice, of the Presbyterian Church, took place. The debate lasted 18 days and occupies 610 pages on the subject of Baptism in a volume of 912 printed pages.

In the course of translating the Book of Mormon, the Prophet and his scribe came upon a reference to Baptism for the remission of sins; instead of resorting to argument, for both of them held divergent views upon this subject, they agreed to enquire of the Lord through prayer, for they desired to have the right understanding and knowledge on this important subject. While engaged in prayer and supplication, a heavenly messenger appeared to them and announced himself to be John the same that in the New Testament is called the Baptist. He was now raised from the dead and had been sent to confer upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, which he did with these words:

> "Upon you my fellow servants in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of Angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D. & C. 13.)

In passing, we may state here that John was a resurrected being. Since, as stated in Matthew 25:52, 53, "many bodies of the Saints which slept, arose and came out of the graves at the resurrection of Christ, went into the Holy City and appeared unto many," we may safely assume that John might have been resurrected at the same time. He was then dead, having been executed at least three years earlier. Who could be more worthy of an early resurrection with the other Saints than John the Baptist? So the resurrected messenger, now come from heaven. directed that Joseph Smith should baptise Oliver Cowdery and that Oliver should baptise Joseph. After the baptism Joseph proceeded to ordain Oliver to the Aaronic Priesthood, and then himself received ordination at the other's hands, "for so were we commanded," says the Prophet in his explanation of the circumstances.

Since that day the Aaronic Priesthood has been conferred upon at least 300,000 men—the Priesthood so essential in establishing the Church Government and fulfilling the preparatory ordinances of the Gospel.

On the 15th of May each year we commemorate the restoration of the Priesthood of Aaron at the hands of John the Baptist who came from Heaven, under the authority of Peter, James and John.

—A. K. A.

panies. The equities which members owned in the project were represented by shares of capital stock in the corporation. Each share was given one vote in the election of officers and in formulating the policies of the company.

Within the circle of membership these shares of stock could be bought and sold like stock in any other corporation. They could not, however, be transferred to an outsider until he qualified and was accepted into membership in the society.

While these corporate united orders were sponsored and vigorously encouraged by the Church, they were not Church organisations any more than co-op. stores were. They had power to nominate and elect their own officers and to transact their own business. Because the Church leaders had given the plan, and in all their talks were putting much emphasis on it, it was but natural that the orders would seek Church guidance in all their affairs, but they had the constitutional power within themselves to proceed independent of the Church.

Dividends when declared could be drawn out in the commodities of the company or converted into additional shares of capital stock. Dividends were declared on the issued capital stock, and the men who held the most stock inevitably got the most of the earnings of the society. Thus there were built into the very foundation of the system principles that would work against and counter any thought of holding all things in common or sharing all things alike.

Two essential differences existed between united orders among the Latter-day Saints and the more common forms of joint stock companies: First, the order in Utah recognised and made "labour and energy" capital as much as chattels, money or lands. Second: it aimed to secure equality of opportunity for its members, to give them social equality and a means for the enjoyment of uniformly good standards of living. There was no thought of equality of possessions, as this matter was left to individual initiative and resourcefulness.

A discouraged man shuts his eyes and fails usually to see either the cause of his troubles or the opportunities that lie still within his reach. Brigham Young's Order did little more than lay out in plain vision the simple, practical things the people could with their own united labour do for themselves in that time of distress.

In eighteen "points for improvement" he told them to practice economy in their homes, forsake expensive fashion, exchange the use of machinery to obtain wider service out of what they had, to breed up and improve the quality of their livestock and sell off all scrubs, to cultivate and patronise home manufacture, to cultivate good music, singing, drama, dancing, architecture, to get all foreign-born converts naturalised and teach them the ideals of good citizenship, to classify all work so that jobs would be available for men, women and children, and, out of respect for their dead, to fence and beautify their cemeteries.

The order provided a way to handle the western mining camps. Brigham Young saw that in the last analysis these camps were dependent upon the Mormon settlements for hay, grain, butter, eggs, lumber, and many other things. An agent was appointed to handle all business with the mining camps. After that, their agents had to come to Utah and contract for what produce they wanted and pay for it in advance; then Mormon freighters made the deliveries. The two-edged sword which the camps had been using was made to cut the other way, and the miners were glad to come to Utah and pay from four to six cents a pound for grain that they had previously extorted from the

peddlers at two cents.

While the orders were open to all the members of the Church in good standing, the system was not intended to be Church-wide. Each order was separate and independent of all the others just as the co-op. stores were. Entrance was voluntary, and in this matter no urging or coercion was desired or exercised. A member must "consecrate" all his time and talents to the order, but it was optional whether he put in all or any part of his property. He could pay for his stock either with money or property at its appraised valuation.

(To be concluded)

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"LOVEST THOU ME MORE THAN THESE?"

By O. F. Ursenbach, Manager, Los Angeles Regional Storehouse.

From the Relief Society Magazine

IN the great art museums of Europe, photographs are available of the famous paintings displayed. Before me at this writing is a photograph of a canvas by G. De Grayer, which I purchased in the Brussels Art Museum, in Belgium. In the centre foreground of the picture are many large fish, and in the rear stand six fishermen. In the left foreground stands the Apostle Peter holding a large fish by the gills, and in the right foreground stands the resurrected Christ looking into Peter's face and pointing toward the fish on the ground before them.

Prior to the occasion pictured in this painting, the risen Lord had twice appeared — once to the women at the tomb, then to the apostles in the "upper room."

The painting represents the third occasion when Jesus showed himself to his disciples after he had risen from the dead. The account of this appearance, as recorded in John 21: 1-17, tells us that on the sea of Tiberias a fishing party consisting of Peter, Thomas, Nathaniel, James, John and two other unidentified disciples—a group of seven—had fished all night without success. When the morning came, they saw standing on the shore a personage whom they did not know. His voice rang out to the fishermen: "Children, have ye any meat?" The fishermen answered negatively. Again came the voice: "Cast the net on the right side of the ship and ye shall find." This they did, and brought up a multitude of fishes. Then they recognised that the personage was the Lord. Then other disciples came in a little ship dragging a net laden with fishes. When they reached the land, they saw a fire of coals there, with fish laid upon it. They saw bread also. Then Jesus told them to bring the fish they had caught. And Peter went up and drew the fish to land. The unbroken net contained 153 "great fishes."

Then Jesus commanded the fishermen to come and dine, and He served them the bread and fishes.

After the Lord had served the disciples he turned to Peter asking: "Simon Peter, son of Jonas, lovest thou me more than these?" Being assured of Peter's love, He continued: "Feed my lambs." Twice again He asked the same question. Each time, following Peter's reassuring reply, the Master said: "Feed my sheep."

The inference is frequently made that this commission referred only to spiritual food, but that it may have a wider meaning is evidenced

by the fact that the apostles, in the direct aftermath of the Ascension, inaugurated a welfare movement, under the law of consecration, for the temporal sustenance of the Saints. Acts 4:34-35 states: "Neither said any of them that ought of the things which they possessed was his own; but they had all things in common. . . . Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made to every man according as he had need." Joses of Cypres is mentioned as one who sold his land and gave all to the apostles. The story is also told of Ananias and his wife Sapphira, who sold their possessions but selfishly retained a portion of the money. This brought Peter's stinging rebuke: "While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied to men, but unto God."

Suppose today the Master, considering our worldly possessions, should ask each individually: "Lovest thou me more than these?" Then, following our reassuring reply, suppose He should say: "Feed my sheep." To what extent would each comply?

Today the Lord does not require that we give our all, but He has given us the law of tithing, which we, as a people, have only partially observed. We have also been charged to pay a fast offering. Many there are who have been blessed with affluence who console themselves with the thought that they have fully met the fast offering requirement when they have paid the amount suggested by the Church as the minimum per capita amount. These persons could easily contribute many times this amount.

Were the fast fund commensurate with the ability of Latter-day Saint people to pay, the welfare movement would be fully financed; moreover, the present heavy call upon the Presiding Bishopric for assistance from the tithing funds to help wards meet monthly deficits incurred through providing for underprivileged members would be eliminated.

Church members should advisedly and prayerfully consider the following lines:

If everybody cared enough,
If everybody shared enough,
Everybody would have enough.

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TRUTH v. LYING

TRUTH is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always power. Like electricity, it can only be explained by noting its manifestation. It is the compass of the soul, the guardian of conscience, the final touchstone of right.

Lying is one of the oldest vices in the world; it made its debut in the first recorded conversation in history, in a famous interview in the Garden of Eden. Lying is the sacrifice of honour to create a wrong impression. It is masquerading in misfit virtues. Truth can stand alone, for it needs no chaperone or escort. Lies are cowardly, fearsome things that must travel in battalions. They are like a lot of drunken men, one vainly seeking to support another. Lying is the partner and accomplice of all the other vices. It is the cancer of moral degeneracy in an individual life.

—William George Jordan.

THE HEAVENS OPENED AND A BLESSING DESCENDED

ANDRE K. ANASTASIOU.

SOME years ago a young man joined the Church in the North of England. The truths of the Restored Gospel impressed him so much that he felt a strong desire to be himself true to the principles and commandments and obey the Lord in all things. His circumstances were poor. Like many thousands of other men, he was unemployed.

In answer to earnest prayers and after much seeking, he secured a job away in the south not far from London, and money was given him to buy his railway ticket. But his problems were not over. Holding the money in his hand, he thought: "Should I go and get my ticket, or first pay my tithing?" "Of all that you receive, first tenth is the Lord's"—he remembered the sermons on tithing—and now he had to decide. He was deep in thought: "If I do not pay my tenth, which is the Lord's—"it is holy unto Him"—I shall be 'robbing' the Lord; if I pay it I shall not have enough to buy my ticket; I will not be able to get to my destination on time; I may lose my job." What would you do? We can imagine this brother's anxiety to be off to his job. He had an obligation to meet to someone who was good enough to provide his fare, but a greater obligation to the Lord. The still small voice: "Honour the Lord with thy substance and with the first-fruits of all thine increase" could not be smothered, could not be pushed aside so easily without leaving a stain upon one's conscience. Besides, the covenant which this brother made with the Lord at the waters of baptism was not to be trifled with. It was a sacred contract binding upon the Lord and this man. Dare he violate the sacred bond?

He made his decision. Holding the fare in his hand, he went to the Branch President and asked him to accept his tithing. He packed his meagre belongings, and with the balance of money bought his ticket at the station. He was only going by train part of the way. Twenty miles from his destination the railway conductor told him: "You must get off at the next station; your ticket will not take you any further."

It was dark when he alighted at a strange place. "I'll walk the rest of the way and be there on time in the morning," he decided. But which way to go, how to get there in the night he did not know. By the railway station he approached a man and asked him for direction. "Do you know how far it is?" asked the stranger. "Yes, it's about twenty miles. I have all night to get there." "Wait a minute," said the stranger, and disappeared into darkness. Presently he returned. Instead of giving this brother his direction, the stranger said: "Here is a ticket for you, it will get you there."

This brother, James R. Cunningham, gave the Lord a chance to help him; to show this faithful Latter-day Saint that when we do our part the Lord 'is bound' to do His. He trusted the Lord, he fulfilled His commandment in respect of tithing, and the Lord opened the Heavens and sent him a blessing.

One-third of this year has passed never to return. Every living soul has left an imperishable record, written by the recording Angel, of deeds and actions in the flesh. Every Latter-day Saint has made his or her record during the past four months, which will bring either blessings or condemnations.

The month of May is generally

devoted to consideration of tithing and offerings—a sort of check-over as the days speed by—a reminder or a warning whether we are on the Lord's side or not.

The First Presidency of the Church and all the presiding authorities under them, are anxious that every member of the Church should be faithful, and so live the principles of the Restored Gospel that the omnipotent hand of the Lord may be over all of them.

It is much better to talk of blessings than condemnations.

Here is Counsel of the first three Chief Stewards of the Church and Kingdom of God on Earth:

The Prophet Joseph Smith: "... Of all that He shall give unto us, we will give a tenth to be bestowed upon all the poor in His Church, or as He shall command; and that we will be faithful over that which He has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children and our children's children, may know of the same, we have subscribed our names with our own hands." (March 29, 1834.) (Signed) Joseph Smith, Jun., Oliver Cowdery.

President Brigham Young: "One thing is required at the hands of this people, and to understand which there is no necessity for receiving a commandment every year, viz.: to pay their tithing. I do not suppose for a moment that there is a person in this Church who is unacquainted with the duty of paying tithing, neither is it necessary to have revelations every year upon the subject. There is the Law—pay one tenth." (1:278.) "I want to say this much to those who profess to be Latter-day Saints—if we neglect our tithes and offerings we will receive the chastening hand of the Lord. We may just as well count upon this first as last."

President John Taylor: "In view of the many great and precious promises which are made unto us, and which fall to our lot through obedience to the laws of God, we should at all times place ourselves in conformity with the laws, usages and requirements of the Church and Kingdom of God upon the earth."

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SUGGESTIONS FOR SPEAKERS

I'D give "good counsel" ye open-air preachers,
Likewise ye "Evangelists, pastors, and teachers"
When speaking of Jesus to sinner or saint,
I pray you give heed to the words of my plaint:
Have something to say, **and stop when you've said it.**
Be pointed and brief, t'will be to your credit;
Speak audibly, so that all listeners may hear;
Pronounce every word spoken perfectly clear;
Be natural, and avoid affectation;
Speak never too fast; but court moderation;
Be full of your subject; forget "No. 1";
And let me repeat it: **Do stop when you've done!**

WINSTON CHURCHILL RELATED TO JOSEPH SMITH THE PROPHET

ARCHIBALD F. BENNETT, Secretary of the Genealogical Society of Utah, writing in the "Deseret News" recently, states that records of the early inhabitants of Palmyra, New York, reveal that Britain's Prime Minister and Joseph Smith the Prophet are of the same genealogical line.

Clarissa (Hall) Jerome, the mother of Jennie Jerome (wife of Lord Randolph Churchill and mother of Winston Churchill), was born in Palmyra in 1825, and her family was residing there at the time of the boy Joseph's visions and the bringing forth of the "Book of Mormon".

Further, records show that Ambrose Hall, great-gandfather (maternal) of Churchill, was a fifth cousin to both Joseph Smith and Oliver Cowdery, the man who aided in the translation of the "Book of Mormon". They were all descended from the same New England Puritan forefather only six generations back.

That forefather was Henry Rowley, an early inhabitant of Barnstable and Falmouth, Mass. Sarah Palmer, his first wife, bore him a son named Moses and a daughter named Sarah. It was through the former's line that Joseph Smith and Oliver Cowdery were descended, and through Sarah's line came the mother of Winston Churchill.

Elder Bennett quotes the historian Otis' description of Jonathan Hatch, husband of Sarah Rowley, as being one that might very well apply to our Prime Minister. "He was a man of indomitable energy of character—no difficulties discouraged him—no misfortune swayed him from his onward and determined course of life. He was a pioneer in the march of civilisation, and the history of his life, if faithfully written, would present many points of romantic interest."

Clarissa Hall, descendant of Jonathan Hatch and maternal grandmother of Churchill, was orphaned in 1827 by the death of, first, her mother in July, and then her father in October of the same year.

"Perhaps," writes Elder Bennett,

Henry Rowley md. Sarah Palmer

Sarah Rowley md. Jonathan Hatch
Joseph Hatch md. Amy Allen
Rebecca Hatch md. Nathaniel Berry
Rebecca Berry md. John Beach
Mehitable Beach md. Ambrose Hall
Ambrose Hall, Jr., md. Clarissa Willcox
Clarissa Hall md. Leonard Walter Jerome
Jennie Jerome md. (Lord) Randolph Churchill
WINSTON CHURCHILL, Prime Minister.

Moses Rowley md. Elizabeth Fuller
Mehitable Rowley md. John Fuller
Shubael Fuller md. Hannah Crocker
Lydia Fuller md. Daniel Gates
Lydia Gates md. Solomon Mack
Lucy Mack md. Joseph Smith, Sr.
JOSEPH SMITH, JR.

" Lucy Mack Smith and her son Joseph attended one or both these funerals. It is not likely, however, that she realised that Ambrose Hall was her fifth cousin, or that the Prophet saw in this newly orphaned child his sixth cousin and the grandmother of a great world figure of the future."

Clarissa Hall became a noted beauty, and in 1849 married Leonard Walter Jerome, a well-known publisher, financier and sportsman. Their daughter Jennie Jerome was married to Lord Randolph Churchill in 1874 at the British Embassy in Paris. Their son is the Right Honourable Winston Churchill.

The accompanying chart shows the connection between the two families and reveals Churchill to be a sixth cousin, twice removed, to the Prophet.

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RECESSIONAL

God of our fathers, known of old,
Lord of our far-flung battle line
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And, guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord! Amen.

—Rudyard Kipling.

The twenty-fourth of May is celebrated throughout the British Isles, and our Dominions and Colonies. as Empire Day.

May we, as a nation, prove ourselves worthy of the sacred honour and responsibility entrusted to us as moulders of a part of the world's destiny.

DID WE LIVE BEFORE WE WERE BORN ?

From "The Restored Church at Work"

A NEW Emigrant: The lady next door has a baby. He is an interesting little chap with a round rosy face and almost no hair at all on his head. He smiles when you look at him, and his one little dimple pokes inward near the corner of his mouth. Tiny though he is, he has strong lungs and voice, for I often hear him protesting at something or other. They call him Sunny.

The other morning I stepped across to see him as he lay in his basket, enjoying a sun bath. I could imagine that he was saying "Hello. You are my neighbour, I think. Hot, isn't it? I just came over a short time ago—haven't learned much of your language yet. Mother can understand me. She knows when I'm hungry and when I'm in trouble.

"I think I'm going to like it over here. It's very different though from my old home. We were not in such a hurry. Everybody wants to come over here, but transportation is not so good now. The storks must be needed for the war I hear about on the radio. We had wars over there, but no tanks and thundering guns. The fields, flowers and trees, too, are different, but even more beautiful there. The food is not the same. Now I get more hungry. I never seem to get filled up, for mother measures it out in dabs, and sometimes the dabs are a long time between.

"I had a dear and loving Father and mother over there, and a multitude of brothers and sisters. I hated to leave them, but I wanted to take this excursion and meet my old friends who had come on ahead. Sometime I'm going back to my old home."

Then he smiled and showed his dimple, but would talk no more.

Pre-Mortal Beginnings: Recently a friend visited a good old lady, Aunt Mary, ninety-seven years old. Four very early experiences were still fresh and clear in her mind. First, the death of her mother when she, herself, was only five years old. Second, soon after this, she attended, with her father, the funeral of a man named King Follet. The funeral was held in a bush bowery, and rain began to fall. When the people began to leave, the Prophet Joseph Smith arose and said, "If you will all sit down, I promise you, you will not get wet." Everyone sat down, and while it rained all around, not a drop fell on the bowery. Third, she saw the bodies of the Prophets Joseph and Hyrum Smith when they were brought from Carthage to Nauvoo. Fourth, with her father and brother, she attended a meeting soon after the death of the Prophet. She saw Brigham Young get up to preach. She did not know what he said, but suddenly she clutched her father's arm and exclaimed out loud, "Papa, it's not Brigham; it's the Prophet Joseph. He is not dead." She had seen the transfiguration of President Brigham Young.

These were rich experiences for a little girl, but they were not her first experiences. Somewhere in the far distant past, ages and ages before her birth here, her personal life began. That is also where little Sunny began his life's experiences. Perhaps Baby Sunny and Aunt Mary were acquainted there. They might even have been near the same age, for age as we know it is measured in earth-years. After all, these two who seem so different are brother and sister.

We Are All the Children of

Heavenly Parents: Earth parents are God's gift to us. Through them comes a second birth—we get our present mortal bodies. "We have had fathers of our flesh" (bodies) said Paul, "which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" (Hebrews 12:9). Jesus said when we pray to say "Our Father, which art in Heaven" (Matthew 6:9).

Sunny seemed to say that some day he was going back to his old home. That was not an idle statement. Solomon said that after death, "Then shall the dust (the body) return into the earth as it was: and the spirit shall return unto God (Our Heavenly Father) who gave it." (Ecc. 12:7.) Aunt Mary recently returned.

Wherever there is a father, we will find a mother too. Eliza R. Snow gave us this thought:

"When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you,
In your royal courts on high?"

Thus began the journey of Eternal Progression. There were Father and Mother, brothers and sisters, with some kind of home life and varied activities, fitted to the sphere in which she lived.

We Had the Gospel Plan: Life goes on and on for ever. The gospel, too, provides for the whole span of life. Duties, responsibilities and activities may differ in different spheres to meet the requirements of a spirit life, for we had spirit, not mortal bodies. There seems to have been no marriages—that belongs to earth-life. Jesus said: "For when they rise from the dead, they neither marry, nor are given in marriage" (Mark 12: 25). Experience teaches that this also is true of pre-earth life. Baptism could not have been performed there as we know baptism. Neither do they baptise in the Resurrection. This ordinance also belongs to earth life. The living are now baptised for the dead.

We did assemble together in council, acting and voting as we chose. There was complete free agency—freedom of choice, and with that freedom we had responsibility for our actions just as we have it now.

If Aunt Mary could have remembered back far enough, she could have told of another meeting she had attended. The great Gospel Plan was presented and a leader chosen. That was the very problem in a Nauvoo meeting. Sidney Rigdon wanted to be the leader and would have destroyed the free agency of the people to accomplish his desires. Brigham Young said, "We must know what the Lord says about it." Brigham was the man, and God transformed him for a moment to appear like Joseph, the Prophet. Now the people were satisfied and rejected Sidney Rigdon.

In that spirit life meeting, Lucifer, an influential leader, presented a plan to save all men. "Here am I, send me," he said, "and I will redeem all mankind, that not one soul shall be lost." But he wanted all the honour for himself; he would have made slaves of all men to accomplish his selfish ends.

Then, as now, there was someone to champion the cause of freedom. Jesus, our Elder Brother and Redeemer, presented the true Gospel Plan of freedom. "I will go," he said to the Father, "Thy will be done, and the glory be thine forever." (Moses 4:1-4.)

So, Satan was rejected and cast out, together with a mighty host who followed his leadership. They can never have mortal bodies. In spirit form they inhabit the earth and are no doubt responsible for the terrible destructions and sufferings in the world today. Some time their power and and influence will end and peace and good will to all men will be established under the reign and rule of Jesus, our Redeemer.

How Leaders were Chosen: Things on earth are typical of things in Heaven. Leaders among us are chosen because of worthiness, or some special qualifications. Jesus was selected because of his humility, love of freedom, and ability to plan and do. He had to do with creating our earth because he was qualified—he knew how. There was a great council, or convention of leaders in that spirit-life so long ago.

"And there stood among them (one) that was like unto God, and he said unto those that were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth wherein these (all the spirit children of our Heavenly Father) may dwell." (Abraham 3.24.) So Jesus was a creator of worlds before he was born on earth to be our Saviour and Redeemer.

Abraham was chosen while in the spirit world to be the father of the greatest nation of religious leaders. The Lord showed him all the spirit children who lived before the world was created. "And among all these were many of the noble and the great ones. "These," He said, "I will make my rulers; for He stood among those that were spirits. . . . Abraham," he continued, "thou art one of them; thou was chosen before thou was't born." (Abraham 3:22-23.)

Jeremiah, the last prophet of the Jews before their captivity, was ordained into the spirit world to be a prophet unto the nations when he came to earth. "Before you were born," the Lord said to him, "I knew thee . . . and sanctified thee, and ordained thee a Prophet unto the nations." (Jeremiah 1:5.)

Joseph Smith, our great modern prophet, was actually named more than three thousand years before he was born. Joseph in Egypt prophesied that the Lord would raise up a great seer and prophet among his descendants in the last days. "And his name shall be called after me (Joseph); and it shall be after the name of his father" (Joseph Senior). (11 Nephi, Chapter 3.)

Our Works and Deeds Carry Over: "Bad will out." "A good man today is a good man tomorrow." "They who keep their first estate (live good lives in spirit life) shall be added upon; (in mortal life)—and they who keep their second estate (this mortal life) shall have glory added upon their heads forever." (Abraham 3:26.)

That is a good statement of Eternal Progression. It all depends upon our individual efforts—we alone are responsible. And it agrees with everyday experiences. What I do tomorrow will largely be influenced by what I think and do today. So, on and on—day to day, year to year, and age to age.

Little Sunny is larger and stronger today because of the sunshine, exercise, and wholesome food of yesterday. If we would be happy tomorrow, we must live right and be happy today. Aunt Mary lived well and was happy in this mortal life; she must have been the same in the earlier spirit life. She is now happy and contented in the new life she is living.

—o—

DO YOU KNOW?

(1) Is it reasonable to believe that we lived in the spirit world before we were born?

(2) If we lived and passed through experiences in a life before this life, why can't we remember?

(3) In what way are we all children of God?

(4) If we are all the children of God, why are some black and some white?

(5) What evidence have we that we could choose for ourselves "over there"?

(ANSWERS on page 317)

POETRY

A MOTHER'S PRAYER

By **Ida R. Alldredge**

Dear children of ours, I wish I could tell you
The joy that we feel when success comes your way,
The thrill that it brings when good fortune befalls you,
The depth of our feelings on this Mother's Day.
We know that your problems are varied and many
And sometimes the goal that you seek seems too high,
But still we have faith that you'll keep right on climbing.
The heights you'll attain in the sweet by-and-by.

Dear children of ours, our sons and our daughters
How oft we would shield you from evil forseen
Or lend you the vision matured through experience,
But still you must tread where our footsteps have been.
Perhaps in God's infinite wisdom and mercy
He sends you forth into the thick of the fray
When we, with less vision, would fear for your safety
And cramp your activities day after day.

If you will remember that through your attainments
We live and rejoice, but when you slip we fail,
You'll double your efforts and plant your feet firmly
And keep right on climbing life's venturesome trail.
God grant that you'll reap where the harvest is heavy
And cast from your life all the tares in your way,
That you may live richer and better than we have,
Is the wish of your mothers on this "Mother's Day."

—From Relief Society Magazine.

TWENTY-ONE GUN SALUTE TO MOTHER

By **Edna S. Dustin**

Illuminating faith wells in your eyes,
Though lines have screened your face with acquiescence
Because I sail the air and devastated foam.
Your smiles reach through to me when fears arise,
And give me courage in my reminiscence;
On tonal waves your prayers find recognition.
Because your faith like Mary's will endure
Small wonder, peace this time shall be secure.

BLUES

By **Cristel Hastings**

I searched the vaulted heavens
For a glimpse of starry blue;
I looked along horizons
Where salty sea winds blew.

I looked in iris gardens,
On mountains lost in haze,
Down canyons blue with shadows—
This went on for days!

At last one fine May morning,
Down where the lupine lies,
I found the blue of heaven
Reflected in your eyes!

RICH MEASURE

By **Nell K. A. Foster**

I live and breathe by precious things:
My children—white-robed christenings,
First teeth, first curls (the hoarded size),
First photographs, with stick-out ears
And chubby fists and staring eyes,
First words, first steps, and down the years
First schools and timid coquetry.
First valentines, first loves, first flowers,
I do not reckon sunny time
By clocks alone, but as they chime;
My children measure life for me;
Their lengthening shadows mark my hours.

GOD GAVE ME MY SOUL

By **Irene Jones**

In moments of anguish I question the why
And the wherefore of injury and grief;
A compassionate Father soon sends the reply,
The time of my doubting is brief.
The cup of my courage is filled to the brim;
'Tis the evil one weakens my grasp;
The strength to climb upward comes only from Him,
But never the faltering grasp.

God took not my eyes that my soul might see,
For he is not cruel or stern;
Rather, instead, He foresaw for me
Hard lessons that I was to learn.
What though I ne'er soar like a bird in its flight?
I'll not live like the burrowing mole.
It was not God who deprived me of light—
It was He who gave me my soul.

It is He who gives me the courage and will
To press onward though darkness enthrall;
It is He who has loved me and will love me still
When I answer His beckoning call.
It is He I will see on that glorious day
When before the kind Father I stand;
"Enter into the joy of my kingdom," He'll say,
"Made whole by the touch of my hand."

TO MY MOTHER

By **Roberta Bates**

My mother's eyes are
like the stars;
Since time began for me
Their light has filled my
universe—
Shall fill eternity.
My mother's voice is all
the music
Of the world caught in
one song—
A song of roses in the rain,
A hymn of birds at dawn.
And like the soft deep shadows
That at close of day begin
To fold the world in deep
content,
Her love has wrapped me in.

MOTHERS' PRAYER

By Dorothy Clapp Robinson

Our boys are men;
Across the too-quick years they have
Leaped to the full stature of manhood.
Their limbs are straight; their cheeks
against ours
No longer warm velvet.
They search for Reason, and have marked
the world
For their conquering.
Yet, as the virgin tints of dawn linger
Even as it is quickened into day,
So about their mouths and in their eyes
Loiters that glimpse of divinity
That was there when first we held them
against our hearts.
Please, God, let not their sacrifice be in
vain.

—From Relief Society Magazine.

THE HOUSEWIFE'S PRAYER

By Julia W. Wolfe

They seem such trivial things to bring to Thee,
These humdrum duties of the workaday,
Rooms to be cleaned—and bread and cake to bake.
Socks to be darned and tiny clothes to make;
They seem such petty things to bring to Thee . . .
And yet, dear God, if by their light neglect
Every little house should lose its cosy grace,
And husband, children should prefer to roam
Away from wife and mother and the home
Into the lure of some less holy place,
T'is well that womanhood should raise a prayer:
"God bless our home," and deign to sojourn there.

—From Relief Society Magazine and "Improvement Era"

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The British Mission's Oldest Mother

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"THE hoary head is a crown of glory, if it be found in the way of righteousness."

A living example of the wisdom of Solomon's words is found in Sister Johanna Porter, of Portsmouth. In her ninety-ninth year, she wears her "crown of glory" with dignity and majesty. Her life's labours are a shining example to others of the power and influence of the Restored Gospel.

She was baptised into the Church in 1859, at the age of fifteen, and since that time has been a faithful Latter-day Saint. "She has striven to bring her children up in the gospel and to love their Father in Heaven," writes her daughter, Sister Ruth Tomes, of Portsmouth, "and even now, at ninety-eight years of age, pays a full tithe." In keeping with the rule, general throughout the Church, she fasts on the first Sunday in every month. This, together with the fact that she is a conscientious observer of the "Word of Wisdom," undoubtedly accounts in some measure for her longevity.

Her failing sight prevents her from reading, but she "takes pleasure in having the 'Millennial Star' read to her, and delights to recite the Church hymns and passages from the Holy Scriptures."

In giving tribute this month to the British Mission's oldest Mother and also to our own parents, we too shall be worthy of a long life in the Land which the Lord our God has given us.

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ANNUAL DISTRICT CONFERENCES, 1943

MAY

MAY 22 & 23.—SHEFFIELD. L.D.S. Chapel, Lyons Road, Sheffield.

MAY 29 & 30.—BRISTOL. L.D.S. Hall, Zion Road, off Clarence Road, Bristol.

JUNE

JUNE 5 & 6.—NOTTINGHAM. The Institute, Radstock Road, off Thornywood Lane, Nottingham.

JUNE 19 & 20.—WELSH. L.D.S. Chapel, Penyard Road, Merthyr Tydfil.

JUNE 26 & 27.—LIVERPOOL. L.D.S. Hall, 44, Avenham Street, Preston.

Saturdays Sessions begin at 4.0 p.m.

Sunday Sessions:

First begins at 10.0 a.m.

The Final at 5.0 p.m.

FOR DETAILS PLEASE REFER TO BRANCH INVITATION LETTERS

WHITSUN M.I.A. CONVENTIONS IN EVERY DISTRICT

June 12, 13 & 14.

SEE LOCAL GUIDE AND PROGRAMME

THE SACREDNESS OF THE TEMPLE

—From "Gospel Standards," by Heber J. Grant.

AS is generally known, prior to the dedication and opening of the Salt Lake Temple for ordinance work, a party not of our faith was permitted to go through the building.

This circumstance tried my brother's feelings, and he was greatly astonished later to be greeted by an attorney, one of those who had had the privilege of going through the temple, who said that he had never in his entire life had such an impression made upon him as that which he received while in the temple. He felt that he was in very deed "treading upon holy ground," and that he was near his Creator. He had never taken any interest whatever in religious matters, and had been rather sceptical. But such a profound impression had been made upon him during his visit to the temple, that he would gladly travel around the world for the privilege of again entering its sacred precincts. As he was passing through the building, one of the persons with him stepped up to a table upon which were our Church works, and inquisitively opened one of the books. This act of irreverent curiosity so outraged his feelings that he felt almost as though he could strike the man. It aroused such a feeling of antagonism against the person who had carelessly handled the books in this sacred edifice that he never could have the same kindly feelings toward him thereafter.

When I heard the above incident related, I asked myself the questions: "Do the Latter-day Saints who have the privilege of entering our holy temples appreciate the great blessing that is given to them, and do they, in very deed, realise, as did this man of the world inclined to scepticism, that they are treading upon "holy ground"?

We receive so many blessings from the Lord, among the greatest of which is the privilege of officiating in the temples, that I sometimes think these blessings become commonplace and are not fully appreciated. Our hearts do not go out, as they should, in gratitude to God for His blessings to us.

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THE FAITH OF LATTER-DAY SAINTS

The Second Article of Faith

"WE believe that men will be punished for their own sins and not for Adam's transgression."

In other words, as in Adam all die, so in Christ shall all be made alive. We do not believe in what we consider a doctrine of devils, so to speak, that little children, dying in innocence, are going to be damned if they have not been baptized. We believe that through the atonement of Christ all children, who die before they arrive at the age of accountability, will be saved.

We must save ourselves and stand for our own sins. We cannot blame our negligence upon someone else.

—President Heber J. Grant.

Faith-Promoting Incidents in the Lives of The British Mission

I FOUND MYSELF ALIVE—WHY?

By Sister Eda V. Longbone, Brighton.

THE incident was faith-promoting from the first moment. After the terrific rending crash overhead, the floor rocked under us and the shuddering explosion seemed to, nay, did bring down the whole building upon us. We were trapped so that we could not move either way. The impact had knocked all the breath out of our bodies. I found myself alive. Death had come very close—but had passed by—why? The work my Heavenly Father had allotted me was not finished. I thought of that then, but after the digging out and the subsequent transfer to hospital, I thought of it again.

I had been operated upon soon after my entry into the hospital, and for the first day or two, did not, I now presume, think very coherently upon anything. I had had a bad time. Several hypodermic injections had been given me to induce sleep. I felt warm and comfortable, so I spent some hours in a drugged sleep of indifference. Then came realisation The first dressings to my wounds were taking place.

It was not until the dressings put on in the operating theatre had been so gently, yet withal, so painfully removed, that I knew how much I had been hurt. I was aware, of course, of various bandages and bits of plaster—as I have explained, these first days did not produce clear thinking—but I got quite a little concerned when I saw the ragged and bleeding gashes in my flesh. My good doctor explained to me that some muscles at the back of my leg had been badly torn away, and for that purpose he would have to place the limb in plaster of paris, in order that new tissues might form correctly.

After all dressing had been done and I had been made comfortable and tidy again, I did some serious thinking. My Patriarchal Blessing said that if I kept certain commandments I should live to a ripe old age—I have not reached that yet. President Anastasiou had promised me that I should go to America after the war if I carried out my duties as a Home Missionary faithfully—I have not been there yet. I remembered that Paul said, "Faith without works is dead." My mind travelled on.

I have sustained dirty and gaping wounds—I have had a serious shock to my nervous system, which can produce lethargy, melancholia and lowering of spirits—all distinctly detrimental to flesh-healing—if I let it—that was the point—if I let it.

Another thing my Patriarchal blessing had said was that I should be given strength to endure tribulation. Well, here was some of that! Septic and gangreneous complications could set in—wounds obtained as mine had been often do. A good surgeon and gentle nurses had done their part. Now it was my turn.

I resolved there and then that I would do my part—I would recover as soon as possible, and the surest way of doing that was to keep a cheerful spirit—I would not get depressed. "Faith without works is dead," and "God loveth a cheerful giver," say the Scriptures. My "works" and "gifts" would consist of a happy outlook and a good temper.

My reward came when a satisfied

surgeon said he was proud of the condition of the wounds. They had healed cleanly, well and quickly—quicker than had been anticipated.

As I look back on this period of sickness, now I trust nearly at its completion, I note with gratitude how much kindness, love and devotion has been afforded me, and realise that in spite of all the hate and cruelty rife in this sad war-torn world, the Spirit of the loving, gentle Christ is in great evidence (though more than often, those impelled by this Spirit are unaware of its source).

Yes, the whole incident was faith-promoting, and I fell to thank my Heavenly Father for sparing my life and I pray that I may be found at the last day worthy of this tremendous blessing.

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Another Remarkable Case

By Bro. John Wheeler

(Derby, 1849)

Taken from "Journal of Orson Pratt"

ANOTHER remarkable case is that of a sister in this town, named Cumberland, who was severely afflicted inwardly for eleven years, during which time she received medical attendance from the most eminent men of that profession, such as Doctor Heimgate, of Derby; Doctor Robinson, of Northampton; also under the care of the Infirmary Surgeon of Loughborough, but all to other purpose; she still got worse. Some said it was liver complaint, others said it was decline. She was also outwardly afflicted with a disease in her skin, and her body full of sores from head to foot, for many years.

Nothing seemed to do her any good, and only death was considered could put an end to her sufferings, but to her great joy, the latter part of last year she heard the Latter-day Saints preaching the Gospel, and she believed and obeyed the same, and was soon made whole, and has, from that time to this, enjoyed a goodly portion of health and strength. She is now bearing testimony of the power of God bestowed upon her, both in word and person to all around.

Numbers, both in and out of the Church, are witnesses of the same; and even the unbelievers in the gospel cannot help but acknowledge that it is a great miracle.

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THE man who makes the acquisition of wealth the goal and ultimatum of life, seeing it as an end rather than a means to an end, is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means "how he has bettered himself," not "how has he bettered his fortune?" The great question of life is not "What have I?" but "What am I?"

—William George Jordan.

Dr. Bennion - To The Youth Of The Church
BE WHOLE

(Continued)

Adventures in Wholeness

What experiences in life tend to unite you, make you feel whole, one, unified? Our discussion so far has been on the negative side. Let us consider the positive side.

No. 1. **Sleep.** Two quotations from Shakespeare illustrate the power of sleep to make one whole:

"Oh sleep, oh gentle sleep,
Nature's soft nurse how I have frightened thee,
That thou wilt weigh my eyelids down
And steep my senses in forgetfulness."
King Henry IV. Act III.

"Me thought I heard a voice cry, 'sleep no more
Macbeth doth murder sleep' the innocent sleep,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."
Macbeth. Act II. Scene II.

The Prophet Joseph Smith was inspired to instruct us in the wholesomeness of sleep: "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and minds may be invigorated." The right amount of sleep restores the beauty of the body, the right tone of muscle and nerves, and helps to re-establish the unity of mind. Let no one, especially young people of a student age, cast any negative reflection on the worth of sleep.

No. 2. **Play.** One should play a little every day. Not only for exercise, but to give oneself fully and carefreely to something far removed from the business of the day. Play crowds out worry, fear, and indecision. It relaxes the mind and leaves us fresh and recreated for a new attack on life.

No. 3. **Worthwhile Tasks.** Someone has said that "a day off is usually followed by an off day." In the first revelation of God to man on record, the Lord said to Adam: ". . . Cursed the ground is for thy sake . . . in the sweat of thy brow shalt thou eat bread until thou return unto the earth; for out of it thou wast taken, for dust thou art and unto dust shalt thou return." It is a law of life that we shall work. Work makes our sleep sweet and our food taste good. It is the greatest source of achievement, and achievement is one of the greatest sources of satisfaction. No one can be wholly unhappy who works, creates and achieves. Therefore, throw your whole attention and energy into work—any kind of good work; cutting wood, scrubbing floors, writing that essay, working on those math problems, making a dress, or practising on the piano. Observe how work gives you a consciousness of strength, power and satisfaction. It will make you whole.

> The end of life is to be like unto God; and the soul following God, will be like unto Him; He being the beginning, middle, and end of all things.—Socrates.

No. 4. **Nature.** You all read "The Good Earth" or saw it on the movies. Do you recall how the leading character in that story lost his soul, as it were, when he left Mother Earth, and had it restored again when he returned to her? Many people find their souls in nature. All of us should look up to the sky, feel drops of rain on our faces, and stand in the way of an open breeze. Get close to the soil, smell the good earth; admire the beauties of creation. Man belongs to the soil as much as any soil belongs to him.

CHILDREN'S STORY

Make Believe Mother or Mother for a Day

By VAUNEE T. LARSON.

From the Relief Society Magazine

THE school bell shrilly tolled the noon hour in Middleton. Miss Martin stuck her knitting needles into the ball of blue yarn and dropped it into her knitting case. Then she took her usual noon-time seat in the rocker before her front parlour window. She parted the stiffly-starched lace curtains ever so slightly and peered out expectantly. Soon the children would pass by her house on their way home from school. For years and years it seemed, she had been watching them go by. None ever came in. Hardly anyone else in town ever came in either, unless they came to ask for a donation for this or that, since she was the richest woman in the town—the whole county for that matter. Her sensitive spirit had been hurt time after time by the attitude of people toward her. In reality, she wished to help with all their charities, yet because she believed it was her money people wanted more than her friendship, she had withdrawn herself from them. She rarely ever left the silent, dim, old-fashioned house where she lived alone with a couple of faithful servants. The children she watched today were daughters and sons of children she had watched this self-same way years before.

How excited and happy the children were today. This was the Friday before Mother's Day, and the grade school was having its annual Mother's Day programme, just as it had done years before when she herself went to the Middleton grade school. She hadn't been to a school programme since she graduated, and today she wished, more than anything else, that she could attend. Of course, anybody could go who wanted to, but it was chiefly attended by the children themselves and the mothers and friends they invited. It was a tradition that each child be represented, if not by his mother, at least by a relative or friend. Silly of her to even think of going. She would be the last person in town anyone would invite. If only that Mrs. Davis, chairman of the school lunch-room committee, hadn't been so inquisitive when she came with the other committee members to ask for a donation, she would gladly have given even a greater amount than they asked. Then today she would be attending the programme as an honoured guest. My, but the children were happy about their few extra hours' holiday! Miss Martin knew they had until 2.30 that afternoon to get scrubbed and into their best clothes and back to school in time for the programme.

Dorthea Diana Jones, eleven and a half years old, was distinctly not one of the happy children this noon hour. She was walking rapidly, all but running, ahead of a group of girls who were taunting her unmercifully. Julia Lee Davis, a beautiful golden-haired girl, seemed to be leading the chant: "Dorthea can't take anyone; Dorthea can't take anyone. Can you, Dorthea?"

"Who'd be her guest today, I'd like to know," Julia Lee shouted. "My mother says she and that uncle she lives with are just—just

' derelicks.' "

This last jibe goaded Dorthea beyond her endurance. True, she and Uncle Pete were the poorest people in the town, but they were good people, and not " derelicks "—whatever that was. She turned to Julia Lee. " Listen, you be still. I am taking a guest. She's my make-believe mother."

Then she wished she had not said it, for there was no one she knew whom she could invite. If she went back on her boast, the girls would never forget it, and they would make life even more miserable for her.

" Who'll it be? Rich Miss Martin?" the girls laughed.

Dorthea kept silent. At the corner she turned and walked slowly down the street, thinking of the enormity of the falsehood she had told.

Hattie was serving lunch to her mistress when the ancient door-bell sounded long and loud. This rare occurrence so excited Miss Martin that she jumped up quickly. " Never mind, Hattie, I'll see who it is."

A pig-tailed, freckle-faced little girl in a faded gingham dress was contemplating the bell seriously when Miss Martin opened the door. Dorthea had not expected to see such a small, pretty lady. Had Dorthea been older and more experienced, she might have likened Miss Martin to a dainty Dresden-China lady.

" Are . . . are you Miss Martin?" the girl asked in an awed tone.

" Yes," came the pleasant reply.

" Well, I'm Dorthea Diana Jones, and I've come to ask a favour of you."

" Well, child, come in and tell me what it is you want."

" You see, I have no real mother to invite to our school party this afternoon. I thought if you weren't too busy maybe you'd be my make-believe mother and go with me."

There was such a tense, pleading look in the upturned face of the child that Miss Martin was not surprised to hear herself reply: " Why, yes, Dorthea, you come by for me, and I'll be glad to go."

As an afterthought, Dorthea added wistfully, " Of course, it isn't a real party—there won't be any refreshments, but I think you'll like the programme."

Miss Martin knew about Dorthea and her uncle, Pete Jones. Dorthea's uncle had had a hard time getting steady work, though Hattie's husband said he was a good hand. Miss Martin mused a moment as she watched Dorthea run happily out through the gate. She believed tomorrow she would offer Pete Jones a steady job as her gardener. It wouldn't hurt to spruce up her lawn and shrubs a bit. He and Dorthea could live in the servant's sunny quarters over the old carriage house, too. It would be nice to have the child around—she was so bright looking.

The children were seated by grades on the front rows of seats in the auditorium. Julia Lee Davis, whispering excitedly, was the centre of an admiring group of girls. " Guess smarty Dorthea Jones was afraid to come this afternoon." Then she stopped, surprised, for seated at the end of the row was Dorthea, proud and calm. " Who came with you?" the girls whispered, and then giggled cruelly.

" You'll see," came the surprising answer.

The programme started promptly at 2.30. One by one, each child presented a poem or monologue to the assembled group and received the thundering plaudits of friends. Julia Lee was the only one to stumble through her lines. It seemed to her the only person she could see was Dorthea, who wasn't scared at all and sat there the whole time, smiling.

Then it came Dorthea's turn. She was the very last one on the programme. Her teacher had heard of the noontime scene, and had placed her name last so that if she failed to appear the programme would not be disrupted.

To the astonishment of Miss

Seers, the teacher, Dorthea presented her poem better than any of the others. She spoke clearly and distinctly with no trace of the singsong voice which had been her teacher's despair during the rehearsals. Julia Lee and her friends did not clap at the finish as they had done for the rest, until they heard loud applause coming from the back of the room. They turned to stare. There was Miss Martin, of all people, clapping and beaming until the rest of the audience had taken her cue. Then Dorthea, enviously watched by the sixth-grade girls, made another bow and took her seat.

Mr. Buck, the principal, silenced the audience by going to the front of the stage. Clearing his throat importantly, he said: "Ordinarily, the programme would be over, but I have several unexpected and interesting announcements to make. I only learned of them this noon."

The audience listened attentively as he continued, "Miss Mary Martin, who came as the honoured guest of our excellent student, Dorthea Diana Jones, has kindly donated money with which to buy the permanent fixtures of a stove and refrigerator for our school lunch room." Surprised clapping followed this announcement. Mrs. Davis, rising a bit from her seat, craned her head this way and that trying to find Miss Martin in the crowd.

"And," Mr. Buck raised his hand to keep the crowd still another moment. "Miss Martin has prepared a surprise for us in the lunch room. I think she wants you to lead the way with her, Dorthea."

How important and dignified Dorthea felt with all eyes upon her as she and Miss Martin started up the aisle together. It was a curious procession of grownups and children that followed them. Dorthea opened the door to the lunch room, and then her dignified air fell away before her natural, spontaneous excitement, for at the long tables were places set for everyone with big helpings of ice cream and cake just waiting to be eaten.

Mrs. Davis and Julia Lee hurried to sit by Miss Martin and Dorthea Then the most incredible thing happened. Just as she had whispered to the other girls, Julia Lee whispered to Dorthea: "Wouldn't you like to come to my birthday party next Saturday?" Dorthea knew now that the magic circle surrounding Julia Lee had opened to let her in.

Mrs. Davis had heard her daughter's invitation. She leaned close to Miss Martin. "I'm asking the mothers of the girls to Julia Lee's birthday party next Saturday afternoon, and I'd like to have you come with Dorthea." Miss Martin nodded her assent, while she thought to herself, "Looks like my life is going to be very gay from now on."

When the guests had gone, Dorthea stayed to help Miss Martin and Hattie clear the tables and put things away.

"Maybe, Miss Martin, you'll let me do something for you some time. You've been so nice to me today." Dorthea's voice quavered perilously near tears.

"I'll tell you what you can do for me," Miss Martin returned, with a smile. "You can let me keep on being your 'make-believe mother.'"

Impulsively, Dorthea put her strong young arms about the frail little lady. With that loving gesture, she transferred to Miss Martin all the love she had cherished for her unknown mother.

"I'll let you be my 'make-believe mother' forever," she murmured happily.

★

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and happy purchase.
—Balguy.

FRIENDSHIP ★ AMONG ★ LATTER-DAY ★ SAINTS

Through Letter Exchange

IN the recent months we have had the personal pleasure of meeting and welcoming into our midst a number of our brethren in the forces from the U.S.A. and Canada. Most of them have been eager to find the Headquarters of the Church in London, leave some tithing and offerings and share the spirit of the Gospel in our services.

We are always happy to see these fine young men, learn of their home life, their faith and church activities.

They are true L.D.S. men, living fine, clean lives and holding high the principles of their faith.

Here we introduce to our "Star" readers and pen friends some of them:

Pte. JOSEPH HAWKINS, Junior in High School, an Elder, Farmer by profession, single, 25; comes from Clearwater, California.

Pilot Officer MELVIN C. SHERWOOD, 2 years University of California in Civil Engineering; Elder; Ward dance director; active participant in Provincial Basket Ball "La Crosse; trackfield; single; 23; comes from West Calgary, Alberta, Canada.

Pilot Officer TOM TEASDALE, C. of E. friend of Melvin Sherwood; single; 20; hails from Edmonton, Alta, Canada.

2nd Lt. DAVID FARRELL, received his education at Santa Ana College; specialised in psychology; priest; 22; single; comes from Long Beach, California.

Cpl. WILBUR S. MURDOCH, completed 2 years at college and fulfilled a mission to the Spanish American Mission. He is a Seventy; single; 25; is musical, playing the saxaphone and the piano. His home address is in Salt Lake City.

S/Sgt. EDMON PARR PRICE. High School; an Elder; single; 22; comes from Salt Lake City.

And here is a list of new Pen friends from the Grimsby Branch, British Mission.

Dorothy Field,
46, Linden Terrace,
Gainsborough, Lincs.
Robert Hammond (age 18),
24, Annesley Street,
Grimsby, Lincs.
Bernard Hall,
9, Watkin Street,
Grimsby, Lincs.

Mavis Oxley,
Lily Turner (age 19),
Alice Ridley,
all above—Holles Street,
Grimsby, Lincs.
Ruby Hudson (age 21),
Audrey Smith (age 16),
all above of—19,Welbeck Road,
Grimsby, Lincs.

WRITE TO THEM—THEY WILL WRITE TO YOU

THE CHURCH MOVES ON

President Brown
Moves Office

HUGH B. BROWN (former President of the British Mission), co-ordinator for the L.D.S. men in the armed forces, has moved his office to the L.D.S. Mission Home, 41, North Street, Salt Lake City, where he will be in closer contact with activities at the "Home for L.D.S. Service Men." Lounges, reading, writing, music rooms with games facilities are at the disposal of L.D.S. men and their friends. Every other Saturday a special Ladies' night social is held at the home.

Similar facilities are being provided in the Los Angeles Stake, where there are several wards. Assignments have been given to these wards to provide facilities for L.D.S. service men stationed in the locality.

New Church Storehouses

FOLLOWING a tour of the three Canadian Stakes, Elder Harold B. Lee, of the Council of the Twelve, reports that the three Stakes will soon establish two Church Welfare Programme Storehouses. Elder Lee, who is the Managing Director of the Church Welfare Programme, said the storehouses would be at Lethbridge for the region and at Raymond for the Taylor Stake.

New Patriarch

ELDER A. WILLIAM LUND (former President of the British Mission), Assistant Church Historian, was sustained as Patriarch of the Highland Stake at conference sessions attended by Elder George F. Richards of the Council of the Twelve.

Church Creates New Mission
Among Navajo Indians

FOLLOWING recommendations of the Council of the Twelve, the First Presidency announced the organisation of a new mission of the Church to serve the Navajo and Zuni Indians of New Mexico, Arizona and Utah.

This new mission will be known as the Navajo-Zuni Mission, and will be presided over by Elder Ralph Evans and his wife, Emma Evans, both of whom speak Navajo language fluently and have resided for many years among the Indians.

Head quarters of the new mission will be situated at Shiprock, New Mexico, where there is a large Indian Trading Centre, schools, etc. During the last year forty-five Indians have been baptised into the Church.

Salt Lake Temple—
Silver Jubilee

FIFTY YEARS ago, on April 6, 1893, the Salt Lake Temple was dedicated and opened for services and ordinances. The Jubilee year has been fittingly observed close to April 6, by a special Sunday service and programme in every ward and branch of the Church (in Zion) under the direction of the Geneological Society of Utah.

So great an event was the dedication of the Salt Lake Temple that dedicatorial services were repeated almost daily until April 24, with approximately thirty-one services held in all, attended by approximately seventy-five thousand people.

The "Deseret News" is publishing the names of the first fifty couples, now living, who were married fifty years ago in the Salt Lake Temple.

Temple Square Still
Popular with Visitors

A TOTAL of three hundred and nine thousand six hundred and fifty-two visitors paused at Temple Square during the year 1942, compared with four hundred and sixty-five thousand four hundred and thirty-two visitors for 1941, reported Elder John H. Taylor, President of the Temple Square Mission. A large number of visitors in 1942 were men in armed forces.

Dolls to Depict
Mormon Migration

RE-CREATION of the Mormon migration in miniature with Brigham Young as the leading figure, is nearing completion by Lewis Sorensen of Los Angeles. The completed group will be presented for permanent exhibition at the Utah State Capitol building. The miniatures, ranging in height from eighteen to twenty inches, are the hobby of this Los Angeles dress designer.

Excommunications

STANLEY H. MARSHALL, born November 8, 1885, excommunicated December 29, 1942, in Lowestoft Branch, Norwich District, British Mission.

William James Jolliffe, Junior, born October 17, 1901, excommunicated December 29, 1942, in St. Albans Branch, London District, British Mission.

LETTERS FROM NEAR AND FAR

Bro. Wm. Fitton

Sister Mabel Fitton has recently fulfilled a six months mission and is now undertaking a second six months.

63, Botanic Road,
Edge Lane,
Liverpol 7.

Dear President,

Once again I am back in Liverpool after my illness, and quite in form for my next six months' missionary work. I have good reason to be in the best of spirits.

Last Saturday I received news from the War Office that my husband, Brother William Fitton, is a prisoner of war in Japanese hands. He had been reported missing for 13 months, but all that time I had the feeling that he was safe. It has been such wonderful news to me, President!

When I started on my first six months' mission, one of the brethren in my home branch at Oldham told me that as soon as I had finished my mission I would receive news of my husband. So I find that when we try to do the Lord's work He endows us with His choicest blessings.

I am indeed proud to have had the privilege and honour of being called into the mission field.

Yours very sincerely,
Sister MABEL FITTON.

★

Bro. Cook is known to many Saints in the British Mission because of his activities as a genealogist.

Norwich Road,
Mulbarton,
Norwich, Norfolk.
April, 1943.

Dear President Anastasiou,

By invitation I was recently privileged to give an address on some of our Church's principles to the congregation of the Methodist Chapel at Thurlton, in Norfolk. You will, I know, be very interested to hear of the events leading up to this opportunity.

Some ten years ago, when two members of the Thurlton Branch Presidency—Brothers Hubert Ives and Hubert Jennis—were killed in a tragic motor-cycle accident, this same Methodist Connexion refused us permission to hold the burial service in their Chapel, we having no building of our own there. But for some months now, Sisters Mildren E. Jennis, and Agnes Ives, sister and wife respectively of the aforementioned deceased brethren, have, by invitation, conducted and on occasions taken charge of the meeting of the Thurlton Methodist Christian Endeavour Society.

This they did so that at some time the opportunity would arise for them to have a member of our Priesthood give an address on some of our Church's teachings. That opportunity came recently when Sister Jennis was asked to provide the whole programme for the meeting of Tuesday, March 30. Sister Jennis wrote asking me to give the address, and I must add that although I have often longed for such an opportunity, when it came I felt very much my own weakness; especially did I feel the need for wisdom and guidance in choosing the right subject to appeal to the minds of these village folk, whose ways of life are simple, and whose ideas are forthright, and whose religion is mainly of a devotional nature. I prayed about it, and fasted. Eventually I decided to speak on the "Pre-existence of the Spirits," leading up to the purpose of Earth Life. Events proved my choice to be wise.

For my address I was allowed 45 minutes, from 8 to 8.45 p.m. But at that time (8.45 p.m.) they asked me to continue, which I did until 9 p.m. At the close, one of the leading men of the Methodist Chapel present moved a vote of thanks to us, and invited us to take charge on a future occasion to be arranged later. There were 26 present, and among them was only one dissentient, and he a silent one. He merely shook his head in non-approbation of some of the Doctrines I propounded, and left the meeting whilst I was speaking. The remainder, with one voice, apologised for what they termed "his rudeness," and all were desirous of hearing more on a future occasion.

This experience has strengthened my testimony, and I am sure will also strengthen the hands of the small number of the Saints striving to keep the Gospel flag flying in this remote Norfolk village.

With best wishes and regards,
Humbly your brother,
JOHN F. COOK.

 (Continued from page 263)

and we will not bring it up to mind. Remember, in speaking of the heavens he is not referring to the sidereal heavens. He is speaking of that which pertains to our own earth, the heavens in which the birds fly.

"But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

"And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isaiah 65:17-20.

You can see that does not have any reference at all to the earth when it is celestialized. This new heaven and earth has nothing to do at all with this earth as it will be after it dies and is raised in the resurrection to be a celestial body because then there will not be any death at all. It is going to be restored as nearly as possible to what it was in the beginning. This is coming to pass when Christ comes, and that's part of this restoration. Now, I am very grateful that the Lord made this known.

(The reader is urged to finish reading this 65th Chapter of Isaiah.)

In the 101st Section of the Doctrine and Covenants we get a little further light on this, and I want you to see that this is not the celestialized earth. This is the restored earth. This is a thing we are talking about in that Tenth Article of Faith.

"And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.

"And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed;

"And also that of element—" that is, corruptible element—"shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth."

This is when Christ comes. This is the beginning of the Millennium when this takes place. This is part of that restoration, and we are getting today some of the signs in fulfilment of this.

"And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face.

"And in that day whatsoever any man shall ask, it shall be given unto him."

What did Isaiah say? Before you get through asking, I will answer. The lion, the lamb, these animals that now are so filled with vicious habits will then be at peace, and so it says here there will be no enmity between man and beast, and we will not delight to go off and kill deer when that time comes.

"And in that day Satan shall not have power to tempt any man.

"And there shall be no sorrow because there is no death."

Oh, no, this is not the resurrection. This does not mean we will pass from mortality to immortality. You will see that now in the verse I am going to read.

"In that day an infant shall not die until he is old." And his life shall be as the age of a tree;

"And when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up and his rest shall be glorious."—D. & C. 101:23-31.

So during the Millennium there will be no death. Children will not die. Disease will be banished. It's part of the restoration. But that child, when it has reached a certain age, the age of a tree, a hundred years, we read in Isaiah, will be changed like that. It will

die when it is old. It will pass from the mortal to the immortal state, suddenly, and so they will not need to make graves, and that's bringing us back again to that original condition just as near as we can. Of course, the Lord could not at that time do away with mortality. We have got to have mortals upon the earth. All during the Millennium we have got to have mortals here to do the work for those who have passed on because they cannot do the work for themselves in the Temple. All these ordinances pertain to the mortal life.

Now, I want to make an explanation. When Adam was in the Garden of Eden he lived in the presence of God. I told you that previously. He was taught His language, and so Adam had a perfect language. It was not a bow-wow language as some will tell you. It was the Lord's language, but Adam transgressed the law. He was driven out of the presence of the Father and became mortal. The seeds of death were planted in his soul. Before that he was not subject to death at all.

Well, from the time of Adam's fall until now, and so it will continue until Christ comes, this earth has been subject to telestial conditions, and the telestial dominates the earth. The inhabitants of the telestial world have most of all the good things today. And so I say, when I have to sit in a bus or in a car going to a conference and some dirty, filthy man or woman sits right near and begins to puff smoke in my face, I say to myself, "Oh, well, it's your world. This is the telestial world. I am in it. I am not of it, but I am in it, and you are having your day."

And so it will continue until Christ comes.

Now, when Christ comes, we will get a new heaven and a new earth and all of these corruptible things will be removed. They will be consumed by fire: and somebody said, "Brother Smith, do you mean to say that it is going to be literal fire?" I said, "Oh, no, it will not be literal fire any more than it was literal water that covered the earth in the flood."

Now, when Christ comes, we will get a new heaven and a new earth and every corruptible thing will be destroyed. Everything that pertains to the telestial kingdom, every person that has lived a telestial law will be swept off. You read the first verses of the last chapter of Malachi. He tells you that the inhabitants of the earth will be burned when Christ comes and all the wicked who are not destroyed before he comes shall be as stubble and they will be consumed. They can't stay here. Why? Because this earth is going to pass from the telestial to a terrestrial order. That is why. It will be a terrestrial world for a thousand years, and that's why death is suspended. . . .

Now, to come to some of these signs of the times of our own day and what the Lord has said about the restoration:

In the 29th Section of the Doctrine and Covenants, we read—"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created."

What do you get out of that? Adam was not created temporally. Neither was anything else.

The Lord tells us in the 133rd Section of the Doctrine and Covenants how the Jews are to return to Jerusalem. That's where they are going. How the tribes of Israel are to come here, to the children of Ephraim to receive their blessings. We will have more to say perhaps later about the gathering of Israel, both of the Jews to Palestine and Israel here, and the coming of the ten lost tribes. You know, a lot of people have an idea that these tribes that are lost are not lost at all, they are just coming in among us all the time. They are not coming in among us all the time. We are gathering scattered Israel, but

those tribes have not come yet. They will come when the Lord gets ready. You know, they are building a highway up here through Canada to Alaska. I do not know just what they are doing it for—presumably to fight the Japanese? This is only a thought; don't go away and say I state it as a fact—I have just wondered if they are not building that road to fulfil the promise the Lord made, as a highway for those lost people to eventually use when they come to the children of Ephraim. The Lord does a lot of wonderful things in a mysterious way. Let us see what He says:

"And they who are in the north countries shall come in remembrance before the Lord; and their prophets shall hear his voice, and shall no longer stay themselves; and they shall smite the rocks, and the ice shall flow down at their presence.

"And an highway will be cast up in the midst of the great deep.

"Their enemies shall become a prey unto them."—D. & C. 133: 26-28.

They are going to come in a body wherever they are. Somebody will come along and say, "Brother Smith, they can not be in the north country because men have been up to the North Pole." I did not say they were up at the North Pole. The Lord has not said they were up at the North Pole. I don't know where they are. If I did, they would not be lost. But now, here are some of the things the Lord has revealed that throw light upon those things that I called attention to in the beginning of my remarks, the condition that prevailed upon this earth before the transgression of Adam. Listen to what the Lord says here:

"Wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him.

"For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

"And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

"And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found."—D. & C. 133:19-22.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land."—D. & C. 133:23.

How can it go back if it was not there before? You answer that for me. "And the islands shall become one land." That's part of the restoration. Did not the Lord tell us in the beginning that land was in one place and the water in one place? Naturally, if the lands are to go back again there will be an awful shaking.

"And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided."

"And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh."—D. & C. 133:24-25.

This is going to come when Christ comes. That's part of the restoration. If the keys of the Priesthood were not here first, it would not be done.

Here is another statement in Section 49, verse 23:

"Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet."

This is in our modern Scripture. There is a lot like it in the old Scriptures. This one is from Ezekiel:

"For in my jealousy and in the

fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

"So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." —Ezekiel 38:19, 20.

After the thousand years are ended, the earth is going to die. It will die because it is a living mortal thing, and then it is going to be raised in the resurrection, by the power of the resurrection of Jesus Christ, just the same as the resurrection of any human being upon its face. This earth will be restored, and finally it will be a celestialized body. When that time comes, all those people upon the face of the earth who have lived a terrestrial law and been privileged to stay upon the face of the earth, will have to move out. They cannot stay here, for when this earth is exalted and becomes a celestial body nobody is going to live on it but celestial beings; so if you want to go somewhere else, you can live the terrestrial law or the telestial law, but if you do live a telestial law you have no inheritance here.

The Lord bless you I pray in the name of Jesus Christ. Amen.

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COMPARATIVE REPORT FOR FULL TIME MISSIONARIES FOR MARCH, 1943

A—Tracting Hours; B—Gospel Conversations; C—"Stars" Sold; D—Pamphlets Sold.

	A	B	C	D		A	B	C	D
Wm. L. Buchanan	38	61	300	13	Marion Patterson	42	23	114	43
Briton Beverley	39	49	176	10	Martha Smith	42	12	148	29
Cyril Burton	55	56	71	64	Albert Willmott	41	60	61	—
Lawrence T. Moore	37	30	61	—					
Kitty Machin	30	22	55	—	Elsie Linnett	6	6	9	2
Lilian S. Burton	30	57	87	—	Hazel Sands	27	98	58	61
Ralph S. Mount	—	15	—		Mabel Fitton	10	12	1	2
James Martin (2 wks.)	—	6	—	—	Lucy Ripley	30	104	10	2

★

MOVEMENTS OF MISSIONARIES

ARRIVALS AND APPOINTMENTS

Sister Olga M. Emery, Jnr., was set apart by President A. K. Anastasiou on April 7, 1943, as a full-time missionary and assigned to labour in the Manchester District.

TRANSFERS

Elders Cyril Burton and Lawrence T. Moore were transferred from the Birmingham to the Newcastle District on April 15, 1943.

RELEASE

Sister Martha Tomlinson Smith was honourably released on April 5, 1943. She has fulfilled a six months' mission labouring in the Liverpool and Manchester Districts.

Do You Know—Answers

MOST reasonable to believe that we lived in a Spirit world before we were born; most logical and conclusive. "The Lord God made the earth and the heavens and every plant of the field BEFORE IT WAS IN THE EARTH, and every herb in the field '**before it grew**'" (Gen. 2:4-5, 1 & 11). "I the Lord God **created all things spiritually before** they were naturally upon the face of the earth, and I the Lord God, had created all the children of men; and yet not a man to till the ground; for in **heaven created I them . . . spiritually were they created** and **made according to** My word" (Moses 3:5-7).

We lived in heaven as individual spirits, possessing the faculties of speech, thought, free agency, etc. Think of Job: "Where was thou when I laid the foundations of the earth?—and all the sons of God shouted for joy? (Job 38:4-7), and Jeremiah: "Before I formed thee in the belly I knew thee . . . and ordained thee a prophet . . . (Jer. 1:5). "Man was also in the beginning with God" (D. & C. 93:23); and Jesus Christ: "O Father, glorify Thou Me with Thine own Self with the glory I had with Thee **before the world was**" (John 17:5).

We lived in the Spirit world, the first estate, passing through stages of learning, experience and service and qualified ourselves by our faith and obedience to come upon the earth in a second stage or estate on our way to yet another, an immortal life or third estate after this probation.

(2) The acts of our first parents, Adam and Eve, brought upon them the banishment from the Garden of Eden, mortality and temporal death. They were shut off from the presence of God, and from all previous knowledge and experiences: we have followed in their footsteps but, let us understand, not entirely to our disadvantage, for as Adam blessed God, saying "if it were not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and eternal life which God giveth unto all the obedient." So shall we through our faith, repentance and baptism of water and of the spirit and our good deeds in the flesh bless God and follow our first parents into life eternal.

The future life, inevitable, decreed by God, is divided into several degrees, Celestial, Terestial, Telestial, life without a glory and a life of hell, "where there will be wailing and gnashing of teeth". Whichever degree or condition we attain to depends upon our obedience to the plan of salvation. Knowledge of the life in the Spirit world would destroy this plan. There are other reasons.

(3) We are all children of God, because He created us. We call Him our Father. We are made in His image. Have we a Mother there? Of course. Jesus is our elder brother. As He prayed to His Father (and our Father) so we pray to Him too. "For as many as are led by the Spirit of God, they are the Sons of God" (Rom. 8:14). "The Lord, the God of the Spirits of all flesh" (Heb. 12:9). We are children of God in the way that we must learn of Him, depend upon Him, seek His blessings, protection and help. We ever depend upon Him—our Father.

(4) All children are innocent whether white, brown, yellow or black. Not until we reach the age of accountability, that we begin to choose good or evil. The colour is a mark placed upon the forefathers for their deeds in the flesh, sufficiently bad or extraordinary to merit distinction in colour. The children who have come through the lineage of coloured races might or might not have merited such social mark for their behaviour in the pre-existent State. White or coloured, we have all inherited the punishments of our first parents for disobeying the divine law and commandment, thus becoming liable to physical ailments and bodily frailties. Colour it would appear is an additional mark of disobedience.

(5) Scriptural evidence revealed in this dispensation clearly points out that in our first estate in heaven we had full freedom to choose and to vote as we pleased.

All the spirit children who elected to accept the offer of the Firstborn in that great Council in Heaven have the privilege to receive mortal tabernacles to inherit the second estate. Those who followed Lucifer, who rebelled against God, were cast out and became the devil and his angels. "Man has inherited among the inalienable rights conferred upon him by his divine Father, freedom to choose good or evil in life. to obey or disobey the Lord's commands as he may elect" (Talmage).

"The Lord God gave unto man that he should act for himself . . . they are free to choose liberty and eternal life or to choose captivity and death" (2 Nephi 2:16, 27).

A. K. A.

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

Report of Birmingham Relief Society Conference held in the Handsworth Chapel on Saturday and Sunday, April 10 and 11, at which Mission Relief Society President Marie W. Anastasiou was present.

Saturday's proceedings commenced when forty-five sisters enjoyed a delicious tea prepared by the Handsworth Relief Society. At the concert which followed, all branches contributed toward the entertainment. The highlight of the evening was an item by the District Singing Mothers. Sister Anastasiou commented on the amount of talent in the District for such a group to be organised. There were sixty-three present.

Sunday morning session commenced at 11.0 a.m. Sisters were given the opportunity to bear their testimonies to the truth of the gospel and their love of Relief Society work. Reports were given on branch conditions by their respective representatives. Sister Anastasiou gave instruction and advice to some forty-five sisters present.

"My Peace I leave with you" was the Theme of the afternoon session, which commenced at 2.30 p.m. Talks were given on the various phases of the Theme by Sisters Linnett, A. Parkes, V. Green, A. Rees, H. Jevons, M. Neil, and D. Dunn. Sister Joyce Gittins, Lady Missionary, stressed the importance of Relief Society members sending in subscriptions for the Relief Society Magazine early because of wartime difficulties.

Sister Anastasiou as the final speaker, reiterated the counsel and advice given by the First Presidency, and spoke of the great responsibility lying on Relief Society workers. There were sixty-three people in attendance. A splendid spirit prevailed at all sessions.

The National Savings Committee's Anti-Squanderbug Campaign of recent months inspired an unusual and entertaining Squanderbug party held in the Wolverhampton Branch on Saturday, April 17, when £7 14s. 6d. was raised in aid of the Handsworth Chapel repairs.

The opportunity of relaying their music to the wards of the Kidderminster General Hospital came to the Kidderminster Home Missionaries under the direction of Sister E. M. Gittins again on April 3. A programme of sacred songs and hymns was rendered by the Missionary Chorus conducted by Lorenzo P. Dunn, and a pianoforte recital was given by Melvin W. Dunn. Arrangements have been made on both occasions by a friend of the Church, Mr. I. Adams.

HULL

Report of Hull District Priesthood Convocation held in Thrift Hall, Grimsby, on April 3 and 4.

Mission President Andre K. Anastasiou and Elder George H. Bailey, first counsellor, were present at all sessions.

The Saturday 5.0 p.m. session was conducted by District President Eric Thorp, who welcomed the Mission Authorities and the District Priesthood members and reported on conditions in the District. President George H. Bailey addressed the Priesthood on the importance of Home Missionary work. President Anastasiou, after reading a report on tithe paying in the Hull District, counselled the brethren to study the Standard Works of the Church to enlarge their knowledge of the gospel so that their proselyting efforts would be more successful. A general discussion on local and doctrinal points of interest followed.

The thirteen Priesthood members in attendance sat down to a tea provided by the local Relief Society sisters.

At the 6.30 p.m. Session, Branch Presidents were called upon to report the condition of their respective branches. Presidents Anastasiou and Bailey addressed the brethren on the various aspects of Priesthood responsibility, and encouraged them to greater efforts.

Sunday's first session at 9.0 a.m., with District President Eric Thorp conducting, was given over to a discussion on the "Divine Attributes of the Church of Jesus Christ of Latter-day Saints". Elder Ralph S. Mount read extracts from "Gospel Quotations.

The final session of the Convocation convened at 1.0 p.m. President Anastasiou stressed the importance of the position held by Priesthood members in their own homes. President Bailey spoke briefly on the following subjects: tithing, fasting, prayer, sacrament services, inactive members, and the responsibilities of Priesthood holders. The meeting was then turned

over to the brethren for testimony bearing. In his closing remarks President Anastasiou voiced his pleasure at the testimonies which had been borne, and said that all Priesthood who were faithful in keeping to their Covenants and gathering their genealogy will be gathered to Zion.

There was an average attendance of thirteen at all sessions and a fine spirit prevailed throughout the Convocation.

LIVERPOOL

On Saturday, April 17, approximately forty members and friends met in the Blackburn Branch Hall for an Invitation Home Missionary Social and Dance. H. M. Supervisor Horace E. Heyes was M.C., and Brother Harold Corless of Preston supervised the musical arrangements.

On Sunday, April 18, Elder Clifford Hartley was released from the Presidency of the Wigan Branch, and Elder Horace E. Heyes, sustained in his stead, was set apart by District President Parkin L. Cookman.

LONDON

Report of the London District Home Missionary Convention held in Ravenslea Chapel, April 17, 1943.

Elders Andre K. Anastasiou and James R. Cunningham of the Mission Presidency were in attendance.

The first session commenced at 4.30 p.m. and was conducted by Elder George F. Poole of the District Presidency, who spoke on Home Missionary work in general and encouraged the Saints to greater efforts in the future. District President William O. Chipping presented the statistics of Home Missionary activities for the past year, and reported a total of three thousand five hundred and thirty hours spent in the work.

President Anastasiou, in answer to the question "How Should Missionaries Apportion their time to the various activities?" said that no definite answer could be given, but that if a missionary had the true desire to proselyte the work, he could use his own discretion. Elder James R. Cunningham spoke on the need of faithfully carrying out assignments made to members.

At the final session at 7.0 p.m., Elder James R. Cunningham dealt with the following Home Missionary responsibilities: studying, support of auxiliaries, home missionaries as "Star" agents, distribution of Church literature, cottage meetings and home missionary speaking assignments.

All present took advantage of the opportunity to bear humble and sincere testimony of the Lord's goodness.

Elder George F. Poole then presented the name of Elder James F. Craske as H. M. Supervisor for the London District. He was unanimously sustained and was then set apart by the Misssion President, who as the final speaker reminded all present of the glorious future of the British Mission. Twenty-seven Missionaries and Home Missionaries enjoyed a fine outpouring of the Spirit of the Lord.

SHEFFIELD

A social was held in the Sheffield Branch on Saturday, April 17, conducted and arranged by Brother Harry B. Bailey. Those taking part were James R. Bargh, Douglas T. Walker, Sisters Irene Bailey and Alice E. Maybury, and the Sheffield Branch Home Missionary Choir. Supper was prepared by the Home Missionaries of the Branch, and games and dancing were enjoyed by all under the direction of Sisters Rita Hardy and Vera Bailey.

Under the direction of the Doncaster Branch Presidency, a baptismal service was held in the Sheffield Chapel on April 10, when Peggy Wendy Card and Bryan Mottishaw were baptised by Branch President Frank Smith. They were confirmed by District President George H. Bailey and Brother Fred K. Birkhead, second counsellor and District President, respectively.

PERSONAL

WADDINGTON—McCUAIG.—On Wednesday, April 7, Sister Elizabeth Alice Waddington, daughter of, Brother and Sister Waddington of Rochdale Branch, was married to Mr. Angus McCuaig of Glasgow. The marriage was solemnised by Mission President Andre K. Anastasiou in Rochdale Branch Chapel. Mr. and Mrs. Sharp, cousins of the bride, acted as best man and matron of honour respectively. The bride and groom spent their honeymoon in Glasgow. Both are serving in His Majesty's Services.

WIT'S ENDS

IN A LIGHTER VEIN

THE USUAL WAY

"But surely," cried Jean, "you didn't tell him straight out that you loved him?"

"Goodness, no," Mildred replied calmly. "He had to squeeze it out of me."

RUDE AWAKENING

A motorist, who was picked up unconscious after a wreck, opened his eyes as he was being carried into a nearby garage and began to kick and struggle. When he was afterward asked the reason for his strange behaviour, he explained that the first thing he saw when he opened his eyes was a "Shell" sign, and that someone was standing in front of the "S".—Parents' Magazine.

POOLED THEIR TALENTS

Plumber (arriving late): "How have you managed?"

Householder: "Not so badly. While we were waiting for you to arrive, I taught the children to swim."

GOOD PROOF

Daddy. "No, yer mother never drest the way you girls do today to catch a husband."

Daughter: "Yes, but look what she got."

BE CAREFUL, GENEALOGIST!

"Is it true that it cost £100 to have your family tree looked up?"

"Well, not exactly. I paid £5 to have it looked up and £95 to have it hushed up."

A LOVE STORY—BY EXTRACTION

"Elmer, do you love me?"

"I'll say."

"Do you think I'm beautiful?"

"You bet."

"Are my eyes the loveliest you have ever gazed into?"

"Shucks. yes!"

"Is my mouth like a rose bud?"

"Sure it is."

"Is my figure divine?"

"Uh-huh."

"Oh, Elmer, you say the nicest things. Tell me some more."

HE DID IT

A man was being tried in an English court for misappropriating a pig, and a conscientious witness, to whom the accused was said to have confided, was being examined.

"Can you repeat the exact words in which the prisoner confessed to taking the pig?" asked counsel.

"He said, sir, he took the pig."

The judge tried to simplify the question: "Did the prisoner say, 'He took the pig,' or 'I took the pig'?"

"Oh, your Honour, he said he took it. Your Honour's name wasn't even mentioned."

OUT OF ORDER

Doctor: "How is the boy who swallowed the half-dollar?"

Nurse: "No change yet, Doctor."

A DANGEROUS CROSSING

Doctor: "Have you told Mr. Brown that he's the father of triplets?"

Nurse: "Not yet; he's shaving."

★

CONSENSUS OF OPINION ON THE NEW "MILLENNIAL STAR" MAGAZINE

"I must express to you and those concerned something of the delight which the new 'Star' gave members of this household. The results of your combined prayerful labours were highly pleasing and inspiring to us, and we feel thankful and proud. We would say: 'Splendidly done, and God bless your future efforts similarly.'"—Norman Dunn (Birmingham District).

"I think the new 'Star' is an improvement, and there is lovely reading for everyone."—Sidney W. Coleby, Norwich.

"The new 'Star' is fine; it can take its place with any magazine the Church publishes."—W. St. J. Yates, Birmingham.

Teachings of
The Prophet Joseph Smith

VALUE OF THE REVELATIONS AND COMMANDMENTS

My time was occupied closely in reviewing the commandments and sitting in conference, for nearly two weeks, for from the first to the twelfth of November (1831) we held four special conferences. In the last which was held at Brother Johnson's, in Hiram, after deliberate consideration, in consequence of the book of revelations, now to be printed,[1] being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Saviour are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world which result from the Book of Mormon and the revelations, which the Lord has seen fit in His infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following. (Nov. 1831) D.H.C. 1:235-236.

PARTING THE VEIL THROUGH PERFECT FAITH

Brother Joseph Smith, Jr., said: We have assembled together to do the business of the Lord and it is through the great mercy of our God that we are spared to assemble together, many of us have gone at the command of the Lord in defiance of everything evil, and obtained blessings unspeakable, in consequence of which our names are sealed in the Lamb's book of life, for the Lord has spoken it. It is the privilege of every Elder to speak of the things of God; and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time, and if we will but cleanse ourselves and covenant before God, to serve Him, it is our privilege to have an assurance that God will protect us at all times.—F. W. R., pp. 13-14 (Oct. 25, 1831).

COMMENT ON REVISION OF THE SCRIPTURES

Upon my return from Amherst Conference, I resumed the translation of the Scriptures.[2] From sundry revelations which had been received, it was apparent that many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled. It appeared from what truths were left, that if God rewarded everyone according to the deeds done in the body the term " Heaven " as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John's Gospel, myself and Elder Rigdon saw the following vision.[3] D.H.C. 1:245 (Feb. 16, 1832).

[1] Doctrine and Covenants. [2] Revision of the Bible. [3] Section 76 Doc. & Cov.

What Others Say

About The "Mormons"

Sixth Decade: 1880-1890

PHIL ROBINSON—Traveller, Author, Journalist.

"I have seen, and spoken to, and lived with, Mormon men and women of every class, and never in my life in any Christian country, not even in happy, rural England, have I come in contact with more consistent piety, sobriety, and neighbourly charity. I say this deliberately. Without a particle of odious sanctimony these folk are, in their words and actions, as Christian as I had ever thought to see men and women. A perpetual spirit of charity seems to possess them, and if the prayers of simple, devout humanity are ever of any avail, it must surely be this wonderful Mormon earnestness in appeals to Heaven. I have often watched Moslems in India praying, and thought then that I had seen the extremity of devotion, but now that I have seen these people on their knees in their kitchens at morning and at night, and heard their old men—men who remember the dark days of the Faith—pour out from their hearts their gratitude for past mercy, their pleas for future protection, I find that I have met with even a more striking form of prayer than I have ever met with before. . . And it would indeed be a base man who visited these hard-living, trustful men and women, and then went away to calumniate them." ("Sinners and Saints," pages 240-41.)

REV. HENRY WARD BEECHER, D.D.—American Preacher, internationally known for scholarship and eloquence.

"Aside from the spiritual question, my impression is that no more orderly city exists on this continent than Salt Lake City. I suggested to an anti-Mormon that the way to reach them was to have Christian families of refinement and spiritual force introduced among them, whose example would be a perpetual testimony to the Mormons. I received a buffet, however, when I was told that the average Gentile was not so high up, morally, as the Mormons themselves were, and that in industry, frugality, truth-speaking, temperance and chastity, the contrast was in favour of the Mormon people." (Sermon, November 29, 1883, New York Press.)

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